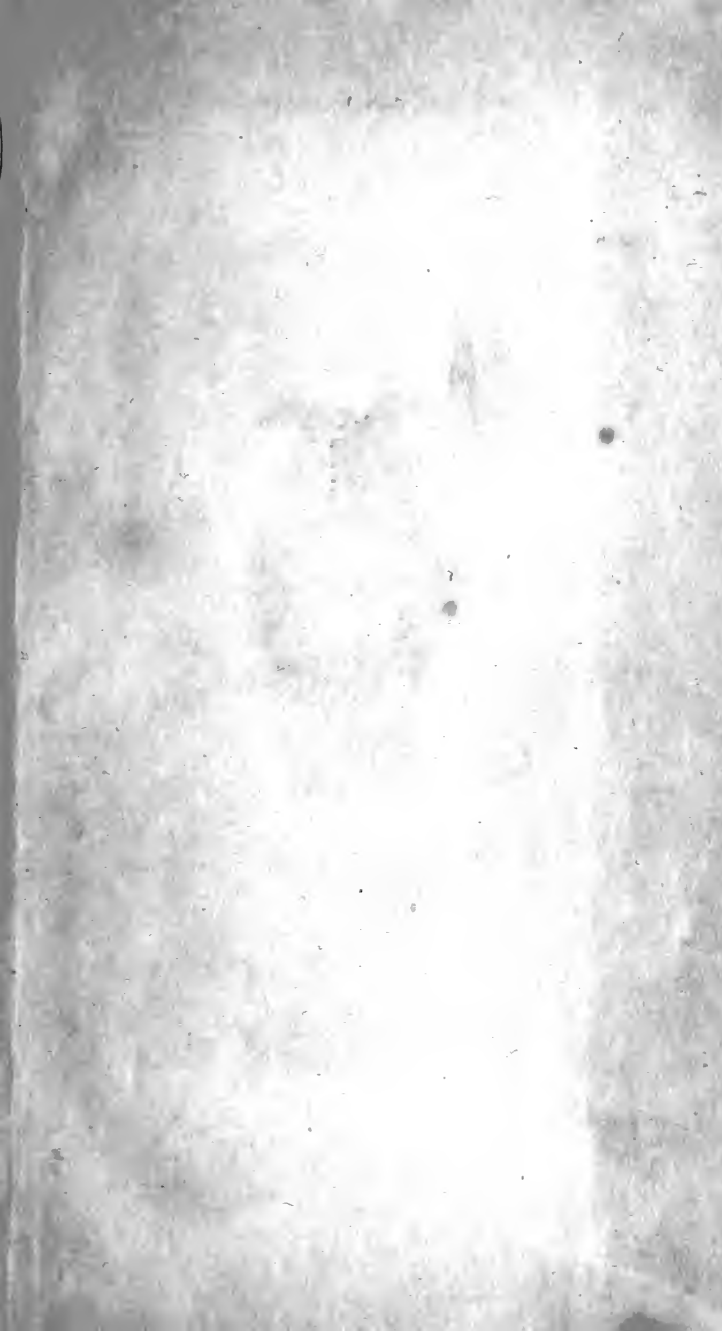
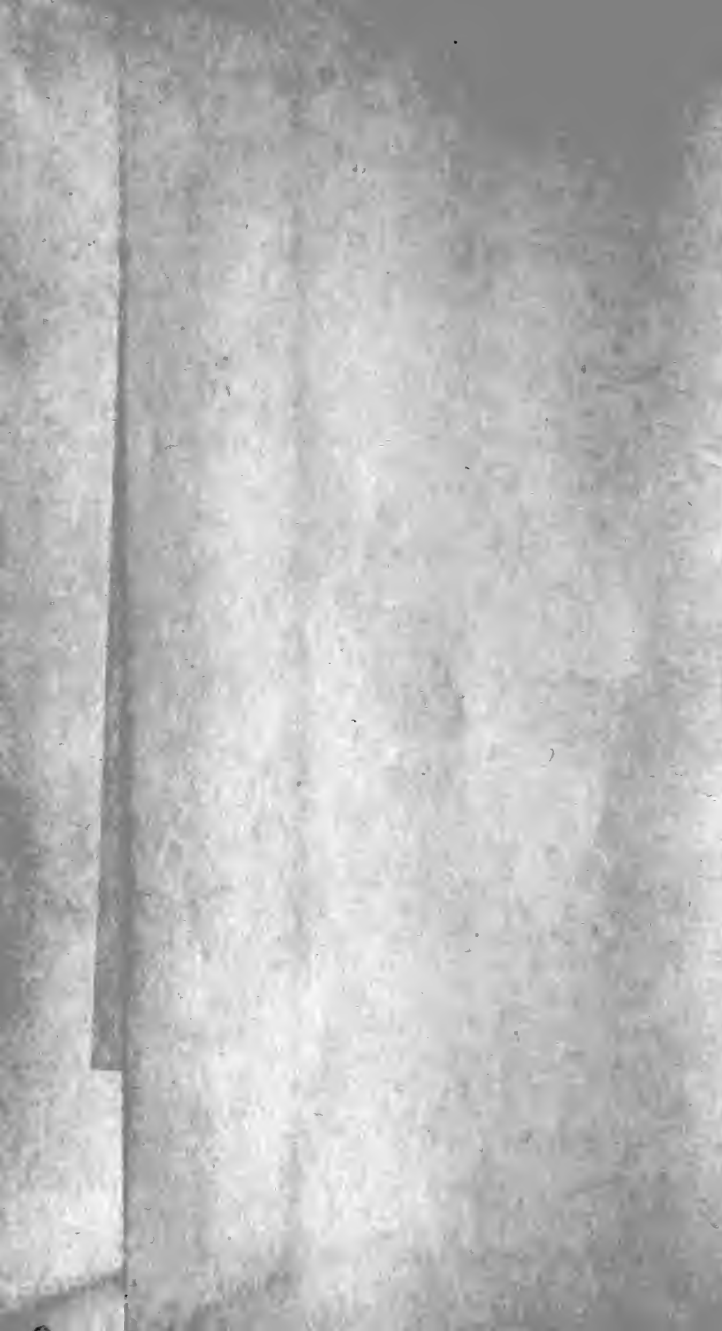




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THE
CONFESSION OF FAITH,
OF THE CHRISTIANS KNOWN BY THE NAME OF
MENNONITES,
IN THIRTY-THREE ARTICLES;
WITH A SHORT EXTRACT FROM THEIR CATECHISM.

TRANSLATED FROM THE GERMAN,
AND ACCOMPANIED WITH NOTES.

TO WHICH IS ADDED
AN INTRODUCTION.

ALSO,
Nine Reflections,
FROM DIFFERENT PASSAGES OF THE SCRIPTURES,
ILLUSTRATIVE OF THEIR

Confession, Faith & Practice;

BY PETER BURKHOLDER,

Pastor of the Church of the Mennonites;

Written by him in the German Language, and
from his manuscript translated, together
with the foregoing Articles,

BY JOSEPH FUNK.

“And are built upon the foundation of the Apostles
and Prophets, Jesus Christ himself being the chief cor-
ner stone.” Eph. 2: 20.

Winchester:

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INTRODUCTION.

GOD, who is not willing that any should perish, but that all should come to repentance and live, has, in his providence, appointed means and ways to accomplish his wise purposes, in the redemption of fallen and sinful man. It is therefore the duty of all the members of his mystical body, the church, as branches of the true vine, to apply, according to their several abilities, those means and ways which are appointed to be used for the spread of the glorious Gospel, the extension of his kingdom, the diffusion of light and knowledge, and the promotion of his church.

And, as our pious ancestors and brethren in the Lord, who, since the days of Christ and the Apostles, and at the time of the Reformation, maintained the doctrine, That the kingdom of Jesus Christ is to be a kingdom of peace, and his church to be composed of true believers and holy members, where all manner of wars, and shedding of blood, is to be abolished ; where, according to an ancient prediction, They shall beat their swords into plow-shares, and their spears into pruning-hooks ; where nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2: 4.—Moreover,

That those who become members of his church must believe in him, and acknowledge him to be the Son of God and the Saviour of the world; that such believers shall be baptized, according to the words of Christ and his Apostles: He that believeth, and is baptized, shall be saved. Mark 16: 16.—Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins—Then they that gladly received his word were baptized. Acts 2: 38, 41.—But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts 8: 12.—And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized. Acts 18: 8.—And believers were the more added to the Lord, multitudes both of men and women. Acts 5: 14.—And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to* all that were in his

*Some contend that, as the Apostles baptized whole houses, or households, of course there must have been young children among them, which also were baptized. But this inference cannot justly be drawn from either of the above quotations: for it is expressly said of Crispus, the chief ruler of the synagogue, that he *believed* on the Lord *with all his house*;—and of the household of the keeper of the prison, it is said that the word of the Lord was *spoken* to him and *to all that were in his house*. Infants, or little children, as they are not capable to understand and receive the word, not knowing their right hand from their left, it would be useless

house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Acts 16: 31, 32, 33.—That such believers only are fit subjects to receive the administration of Christian baptism; that little children or infants, not being capable of believing, and being freely saved from the transgression and sin of our first parents, by the atoning merit and blood of Jesus Christ, the immaculate Lamb of God, which taketh away the sins of the world, have no need of baptism in their infancy, neither are they capable of receiving it, until they arrive to maturer years, and be capable of thinking for themselves, and of believing on the Son of God, and by faith to behold that Saviour who bled and died on Calvary to redeem them from sin and death, and in whose name they are to be baptized. Also, that we have no commandment or intimation from Christ, or his Apostles, for infant baptism, but rather the reverse. For, when they brought young children to Jesus that he should touch them, and his disciples rebuked those that brought them, he showed great regard for them, and said to his disciples, to suffer the little children to come unto him and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10: 13, 14, 16.—But neither did he baptize them him-

to speak it to them. Hence it is inferred that there were no infants there.

self, neither commanded he them to be baptized. Hence it is believed that Jesus Christ, by taking those children which were brought to him up in his arms, laying his hands upon them and blessing them, that thereby the whole infantile race of the children of fallen Adam are blessed, saved, washed and cleansed, by his atoning blood, from the pollution of Adam's transgression, and thus made heirs of eternal glory, to the inexpressible consolation and joy of all believing parents. And, furthermore, That all manner of oaths are prohibited, according to the commandment of Christ, to Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea, Nay, nay: for whatsoever is more than these, cometh of evil. Matth. 5: 34-37.—But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. James 5: 12.

The preceding doctrines and religious tenets were believed, acknowledged, adhered to, taught and inculcated, both by precept and example, by many ancient believers and faithful witnesses of the truth; many of whom sealed it with their blood, in those times of darkness, superstition, idolatry and persecution; when the light

of the glorious Gospel was obscured and darkened, by that harlot, and mother of harlots and abominations of the earth, the church of Rome, who was arrayed in purple and scarlet colour, and was drunken with the blood of the saints, and with the blood of the martyrs of Jesus.— These ancient Christians, and faithful witnesses of the truth, being persecuted and dispersed into different countries of the then known world, were called by different names. Some were called by the names of their founders; others were called by the names of the different places of their residence; and again, others had a name given them in derision. As Waldenses, Albigenses, Paulicians, Henricians, Petrobrusians, Bohemians, Apostolics, Lollards, Arnoldists, Leonists, Insabbatati, Gazares, and many more such names, which are not necessary to mention.

Now, it is probable that the above named tribes or denominations of Christians were, some more and some less, genuine in the confession of their faith, and in their practice; and that some, in consequence of the bloody persecutions having been dispersed into different countries, may have retracted from their first tenets; yet, so far as we can learn, their different creeds converge to this point: that wars of all kind are to be abolished among Christians; that adult persons are the only fit subjects for the administration of Christian baptism; and that oaths of all kind are prohibited by Christ and his Apostles.

Also, that a non-conformity to the world, and its vain and fleeting fashions, is a characteristic of a true Christian.

The above account is given to prove that the succeeding articles of our Christian Confession of Faith are no new thing; but, that they are based on a foundation as ancient, we presume, as any that can be produced by any Christian denomination. Yea, as we have the confidence to believe that they are based on the doctrine of Christ and his holy Apostles, may we not say, that their foundation is as ancient as the days of the Apostles? Notwithstanding,

We freely acknowledge that we derived the name *Mennonites*, from that famous reformer, MENNO SIMON—of whom we are not ashamed to say, that he was a shining light in the time of the reformation, proclaiming loudly against the superstitions, idolatries and abominations, of the church of Rome; and that we adhere to the doctrine which he, by the co-operating influence of the Divine Spirit, advanced, taught and inculcated both by precept and example. But, at the same time, many circumstances prove that the doctrine which Menno taught, was but an echo to that which was advanced and taught by those ancient witnesses of the truth above described, and in perfect unison with it. So that his sentiments on the subject of religion and true piety may be considered materially the same, and in perfect concordance with theirs, save that it was *then*, in Menno's time, reduced

to a more perfect system. And thus the different branches of that denomination of Christians have, since *that time*, been called Mennonites.

For what has been advanced above, many respectable testimonials and evidences may be adduced, from a large German work of upwards of 900 folio pages. This work contains much matter of church history, and accounts of the Martyrs, throughout every century from the days of Christ and his Apostles, down to the year 1660. It was compiled with much care and attention, from the most ancient and authentic accounts and records of church history and chronology, by T. J. V. BRAGHT—entitled DER BLUTIGE SCHAU-PLATZ, *oder* MARTYRER SPIEGEL DER TAUFFS-GESINNNTEN, *oder* WEHRLOSEN CHRISTEN, *etc.*—*i. e.* THE BLOODY THEATRE, *or* MARTYRS' MIRROR OF THE ANABAPTISTS, *or* DEFENCELESS CHRISTIANS, *etc.* This valuable work was completed in the year of our Lord 1659, and printed in the Low Dutch language; and, in process of time, it was translated into the German language—as also were the writings of MENNO SIMON and THEODORE PHILIP; in which language they are now extant, and have gone through several editions. Here also it will be proper to observe, that in the large work above referred to, are contained the thirty-three articles which comprise the subsequent Confession of Faith. And,

As the English language has become so prevalent in our day and country, it was deemed necessary to have the articles of our faith translated into the English language, and of having them published therein, for the benefit and propagation of the church; hoping and believing that they will also be read with advantage by all Christian denominations; inasmuch as they are based on the word of God, and point out the narrow way that leadeth to life eternal.— And, should our English friends have heretofore taken up wrong and unfavourable ideas, concerning our religious professions, a knowledge of them *now* may have the favourable tendency of disposing them to change their minds, and to think quite otherwise. And, should the following pages be read with candour, which we sincerely desire, we doubt not they will be edifying to thousands of our fellow pilgrims on the road to heaven; and may be the means of pointing out, in some degree, that strait gate and narrow way which, according to the words of our Lord and Saviour Jesus Christ, is found but by few. Matth. 7: 13, 14.

Now, as the German work above alluded to, which contains much authentic evidence to what has been advanced, is, as it were, inaccessible to many of our English readers, we will endeavor to adduce some testimony to prove the antiquity of our religious confession of faith, from Dr. MOSHEIM'S ECCLESIASTICAL HISTORY, which is generally admitted to be a stand-

ard work. This respectable historian, in giving an account of the Waldenses, in the 12th century, 5th chapter and 11th section of his work, writes as follows:—

11. “Of all the sects that arose in this century, none was more distinguished by the reputation it acquired, by the multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members, than that of the Waldenses, so called from their parent and founder, Peter Waldus. This sect was known by different denominations. From the place where it first appeared, its members were called *the poor men of Lions*, or *Leonists*; and from the wooden shoes which its doctors wore, and a certain mark that was imprinted upon these shoes, they were called *Insabbatati*, or *Sabbatati*. The origin of this famous sect was as follows: Peter, an opulent merchant of Lions, surnamed *Valdenses*, or *Falidisius*, from Vaux, or Waldum, a town in the marquisate of Lions, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest, about the year 1160, in translating from Latin into French the *Four Gospels*; with other books of holy scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion which was now taught in the Roman

church, differed totally from that which was originally inculcated by Christ and his Apostles. Struck with this glaring contradiction between the doctrine of the pontiffs and the truths of the gospel, and animated with a pious zeal for promoting his own salvation and that of others, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men, who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity. The archbishop of Lions, and the other rulers of the church in that province, opposed with vigour, this new doctor in the exercise of his ministry. But their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their disciples and followers increased from day to day. They accordingly formed religious assemblies, first in France, and afterward in Lombardy, from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inven-

tions of merciless persecution, could damp their zeal, or entirely ruin their cause.

12. "The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose new articles of faith to Christians.— All they aimed at was, to reduce the form of ecclesiastical government, and the lives and manners both of the clergy and people, to that amiable simplicity, and that primitive sanctity, that characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the divine author of our holy religion. In consequence of this design, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the Apostles, and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorized to instruct, exhort, and confirm the brethren in their Christian course, and demanded the restoration of the ancient penitential discipline of the church, i. e. the expiation of transgression by prayer, fasting, and alms, which the new invented doctrine of *indulgences* had almost totally abolished. They at the same time affirmed, that every pious Christian was qualified and

entitled to prescribe to the penitent the kind and degree of *satisfaction* or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsels and admonitions that his case and circumstances demanded: They maintained, that the power of delivering sinners from the guilt and punishment of their offences, belonged to God alone; and that *indulgences*, of consequence, were the criminal inventions of sordid avarice. They looked upon the prayers, and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification; affirming that they were immediately upon the separation from the body received* into heaven, or thrust down to hell.—

*Though we believe that the souls of the righteous, immediately upon the separation from the body, are received into heaven, or into a state of happiness, where they may rest from their labours and their works do follow them; (Rev. 14: 13.) yet we do not believe that their happiness and felicity is so consummate and complete as it will be after the reunion of soul and body in the resurrection of the dead at the day of judgment;

“For the widowed, lonely spirit,
Incomplete till clothed afresh,
Longs perfection to inherit—
Longs to triumph in the flesh.”

Then, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

These, and other tenets of a like nature, composed the system of doctrine propagated by the Waldenses. Their rules of practice were extremely austere; for they adopted, as the model of their moral discipline, the sermon of Christ on the Mount, which they interpreted and explained in the most rigorous and literal manner, and of consequence prohibiting and condemn-

brought to pass the saying that is written, Death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? 1 Cor. 15: 54, 55.—Then, when the Righteous Judge shall say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and they shall thus go into life eternal; (Matth. 25: 34, 46.) then will they be crowned with life and immortality, with joys ineffable and full of glory, at God's right hand for ever and ever. And,

We also believe, that the souls of the wicked, immediately upon the separation from the body, are thrust down to hell, or into a state of misery, where they are reserved in everlasting chains of darkness unto the judgment of the great day; (Jude 6.) and a certain fearful looking for of judgment and fiery indignation; (Heb. 10: 27.) yet, notwithstanding, we do not believe that their misery is so great and tormenting as it will be after the re-union of soul and body, in the resurrection at the day of judgment. Then, when the Righteous Judge shall pronounce the just sentence, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, (Matth. 25: 41.) what will then be the horror and consternation of those guilty wretches, when they are cast into the lake that burneth with fire and brimstone, and be tormented day and night for ever and ever! (Rev. 20: 10.) where their worm dieth not, and the fire is not quenched. Mark 9: 44.

“Hark the shrill outcries of the guilty wretches!
Lively bright horror, and amazing anguish,
Stare through their eye-lids, while the living worm lies
Gnawing within them!”

ing in their society all wars, and suits of law, all attempts to the acquisition of wealth, the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds.

13. "The government of the church was committed by the Waldenses to bishops, presbyters and deacons; for they acknowledged that these three ecclesiastical orders were instituted by Christ himself. But they looked upon it as absolutely necessary that all these orders should resemble exactly the Apostles of the divine Saviour, and be, like them, illiterate, poor, destitute of all worldly possessions, and furnished with some laborious trade or vocation, in order to gain by constant industry their daily subsistence. The laity were divided into two classes; one of which contained the *perfect*, and the other the *imperfect* Christians. The former spontaneously divested themselves of all worldly possessions, manifested, in the wretchedness of their apparel, their excessive poverty, and emaciated their bodies by frequent fasting. The latter were less austere, and approached nearer to the method of living generally received, though they abstained, like the graver sort of anabaptists in later times, from all appearance of pomp and luxury."

Dr. Mosheim's annotation to the 11th paragraph above inserted, in which he farther illustrates the origin of the Waldenses, together with the reply to that note, by his respectable trans-

lator, are very worthy of observation. They are as follows :

“Certain writers give different accounts of the origin of the *Waldenses*, and suppose that they were so called from the valleys in which they had resided for many ages before the birth of Peter Waldus. But these writers have no authority to support this assertion—and besides this, they are refuted amply by the best historians. I do not mean to deny, that there were in the *valleys of Piedmont*, long before this period, a set of men who differed widely from the opinions adopted and inculcated by the church of Rome, and whose doctrine resembled, in many respects, that of the *Waldenses*; all that I maintain is, that the inhabitants of the valleys abovementioned are to be carefully distinguished from the *Waldenses*, who, according to the unanimous voice of history, were originally inhabitants of Lions, and derived their name from Peter Waldus, their founder and chief.”

To this annotation, his translator, Dr. Mac-laine, replies in the following words:

“We may venture to affirm the contrary with the learned Beza and other writers of note; for it seems evident from the best records, that Val-dus derived his name from the *Valdenses* of Piedmont, whose doctrine he adopted, and who were known by the names of *Vaudois* and *Valdenses*, before he or his immediate followers existed. If the *Valdenses* or *Waldenses*

had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine in the ninth century, and was the contemporary and chief councillor of Berengarius. But the truth is, that they derive their name from their vallies in Piedmont, which in their language are called Vaux—hence Voids, their true name; hence Peter, or as others call him, John of Lyons, was called in Latin *Valdus*, because he had adopted their doctrine; and hence the term *Valdenses* and *Waldenses* used by those who write in English or Latin, in the place of *Vaudois*. The bloody inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdo of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Valdenses or Leonists; and yet it is remarkable that he speaks of the Leonists, mentioned by Dr. Mosheim in the preceding page as synonymous with Waldenses, as a sect that had flourished above five hundred years; nay, mentions authors of note, who make their antiquity remount to the apostolic age.”—“I know not upon what principle Dr. Mosheim maintains, that the inhabitants of the *valleys of Piedmont* are to be carefully distinguished from the Waldenses. . . . When the Papists ask us *where our religion was before Luther*, we generally answer, *In the Bible*; and we answer well. But, to gratify their taste for tra-

dition and human authority, we may add to this answer, and in the valleys of Piedmont."

From the foregoing quotations, the reader will judge how near the tenets and religious doctrines of the Waldenses, mentioned by Dr. Mosheim, agree with the subsequent *Articles of Confession of Faith*. It is also worthy of research and examination, to know who were the set of men, in the valleys of Piedmont, long before this time, (1660,) who differed widely from the opinions adopted and inculcated by the church of Rome, and whose doctrines resembled, in many respects, those of the Waldenses, and for whom the before-mentioned translator contends that *they* were the Waldenses *themselves*.—Whom also that bloody inquisitor, Reinerus, mentions as a sect that had flourished five hundred years; and mentions authors of note who make their antiquity remount to the apostolic age. Who these men were, and what were their religious tenets, will perhaps appear somewhat more clearly, in weighing, with attention and candor, the following quotations, extracted also from Dr. Mosheim's *Eccl. Hist.* 16th century, 3d chapter, where we find the history of the Anabaptists or Mennonites, as follows:

1. "The true origin of that sect which acquired the denomination of *Anabaptists*, by their administering anew the rite of baptism to those who came over to their communion, and derived that of *Mennonites* from the famous man, to whom they owe the greatest part of their

present felicity, is hid in the remote depths of antiquity, and is, of consequence, extremely difficult to be ascertained. This uncertainty will not appear surprising, when it is considered that this sect started up, all of a sudden, in several countries at the same point of time, under leaders of different talents and different intentions, and at the very period when the first contests of the reformers with the Roman pontiffs drew the attention of the world, and employed the pens of the learned in such a manner as to render all other objects and incidents almost matters of indifference. The modern *Mennonites* not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman church, but pretend, moreover, to be the purest offspring of these respectable sufferers, being equally averse to all principles of rebellion, on the one hand, and all suggestions of fanaticism on the other. Their adversaries, on the contrary, represent them as the descendants of those turbulent and furious *Anabaptists*, who, in the sixteenth century, involved Germany, Holland, Switzerland, and more especially the province of Westphalia, in such scenes of blood, perplexity and distress; and allege that, terrified by the dreadful fate of their associates, and also influenced by the moderate counsels and wise injunctions of Mennon, they abandoned the ferocity of their primitive enthusiasm, and were gradually brought to a better mind. After hav-

ing examined these two different accounts of the origin of the *Anabaptists* with the utmost attention and impartiality, I have found that neither of them are exactly conformable to truth.

2. "It may be observed, in the first place, that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as *witnesses of the truth*, in the times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: 'That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions, which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.' This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites; and it is most certain, that the greatest part of these peculiarities were approved of by many of those who, before the dawn of the reformation, entertained the notion already

mentioned, relating to the visible church of Christ. There were, however, different ways of thinking among the different members of this sect, with respect to the methods of attaining to such a perfect church establishment as they had in view. Some, who were of a fanatical complexion on the one hand, and were persuaded, on the other, that such a visible church, as they had modelled out in fancy, could not be realized by the power of man, entertained the pleasing hope, that God, in his own good time, would erect to himself a church exempt from every degree of blemish and impurity, and would set apart, for the execution of this grand design, a certain number of chosen instruments, divinely assisted and prepared for this work, by the extraordinary succours of his Holy Spirit. Others, of a more prudent and rational turn of mind, entertained different views of this matter. They neither expected stupendous miracles nor extraordinary revelations; since they were persuaded that it was possible, by human wisdom, industry and vigilance, to purify the church from the contagion of the wicked, and to restore it to the simplicity of its original constitution, provided that the manners and spirit of the primitive Christians could but recover their lost dignity and lustre.

3. "The drooping spirits of these people, who had been dispersed through many countries, and persecuted every where with the greatest severity, were revived when they were informed that

Luther, seconded by several persons of eminent piety, had successfully attempted the reformation of the church. Then they spoke with openness and freedom, and the enthusiasm of the fanatical, as well as the prudence of the wise, discovered themselves in their natural colours. Some of them imagined that the time was now come, in which God himself was to dwell with his servants in an extraordinary manner, by celestial succours, and to establish upon earth a kingdom truly spiritual and divine. Others, less sanguine and chimerical in their expectations, flattered themselves, nevertheless, with the fond hopes of the approach of that happy period, in which the restoration of the church, which had been so long expected in vain, was to be accomplished, under the divine protection, by the labours and councils of pious and eminent men. This sect was soon joined by great numbers, and, as usually happens in sudden revolutions of this nature, by many persons whose characters and capacities were very different, though their views seemed to turn upon the same object. Their progress was rapid; for, in a very short space of time, their discourses, visions and predictions, excited commotions in a great part of Europe, and drew into their communion a prodigious multitude, whose ignorance rendered them easy victims to the illusions of enthusiasm. It is, however, to be observed, that as the leaders of this sect had fallen into that erroneous and chimerical notion,

that the new kingdom of Christ, which they expected, was to be exempt from every kind of vice, and from the smallest degree of imperfection and corruption, they were not satisfied with the plan of reformation proposed by Luther.—They looked upon it as much beneath the sublimity of their views, and consequently undertook a more perfect reformation—or, to express more properly their visionary enterprise, they proposed to found a new church, entirely spiritual, and truly divine.” Now,

When we observe, with reflecting minds, the history and condition of the true church of Christ, from the days of the Apostles down to the time of the Reformation, and consider attentively the many bloody persecutions, and the sufferings which its truest members had to endure, and then weigh, with attention and candour, the contents of the foregoing paragraphs, may we not reasonably infer, That the *witnesses of the truth* abovementioned, who were composed of different names and sects, such as Waldenses, Albigenses, Petrobrusians, and many others who adhered to the religious doctrines which these advanced, and who were dispersed and lay concealed in almost all the countries of Europe, that these were the same denominations of Christians with those of a yet more ancient date, who resided in the valleys of Piedmont, or even as ancient as those stated by the authors of note, mentioned by that bloody inquisitor, Reinerus Sacco, whose antiquity remount to

the apostolic age? For it is evident that the church of Christ, which he builded, and against which the gates of hell shall not prevail, was at no time left destitute of its true witnesses and holy members. Now, as these witnesses of the truth, and members of the true church of Christ, were persecuted with the greatest severity by that anti-christian power, the church of Rome, and were dispersed in different places and countries, to which they had to flee for safety, and thus lay, as it were, concealed, till the dawn of the reformation—it is no wonder, then, that at this time the drooping spirits of these persecuted sufferers revived, when they were informed that Luther, seconded by several persons of eminent piety, had successfully attempted the reformation of the church. Animated with the lively hopes of accomplishing a reformation in the church, and of seeing better times, well might they speak with openness and freedom—start up at the same time in the different countries to which they had fled, according to the word of their Lord and Master, “When they persecute you in this city, flee ye into another.” (Matth. 10: 23.)—assume their Christian liberty, and evince their sincerity by aiding in the reformation. But as their doctrine, in some points, differed from that of others, particularly in that they protested against infant baptism, they were consequently denominated Anabaptists.

It is beyond a doubt, that the Anabaptists

took their rise and derived their name from those ancient sects above described, who were opposed to infant baptism and re-baptized those who had baptism administered in a state of infancy. Hence the name *Wieder-tæufler* ; i. e. *Anabaptists*. For it is evident that many of those sects were opposed to infant baptism ; and, though Dr. Mosheim says nothing, that we can find, of the baptism of the Waldenses, yet, in the large German work above referred to, it is proved to a demonstration that *they* maintained adult baptism. Some tribes, however, of this sect, in after times may have revolted and joined themselves to other denominations. And here it will also be necessary to state, that some of those who were called Anabaptists, were desperately spurious in their religious faith and practice ; insomuch that they resorted to arms, and attempted by war and bloodshed to accomplish their ends—a principle which was always disavowed and held in the utmost aversion by the Mennonites, the orthodox Waldenses, and other ancient sects from which the Mennonites took their rise. These perniciously spurious Anabaptists were a grievance to those who were genuine in their religious doctrine, faith and practice, inasmuch as a proper distinction was not made between them. “The *Mennonites*,” says Dr. Mosheim, “have preserved voluminous records of the lives, actions, and unhappy fate of those of their sect who suffered death for the crimes of rebellion or heresy, which were im-

puted to them. Certain it is, that they were treated with severity ; but it is much to be lamented that so little distinction was made between the members of this sect, when the sword of justice was unsheathed against them. Why were the innocent and the guilty involved in the same fate ? Why were doctrines purely theological, or at worst, fanatical, punished with the same rigour that was shown to crimes inconsistent with the peace and welfare of civil society ? Those who had no other marks of peculiarity than their administering baptism to adult persons only, and their excluding the unrighteous from the external communion of the church, ought undoubtedly to have met with milder treatment than what was given to those seditious incendiaries, who were for unhinging all government and destroying all civil authority.".... "It is true, indeed, that many Anabaptists suffered death, not on account of their being considered as rebellious subjects, but merely because they were judged to be *incurable heretics* ; for in this century (the sixteenth) the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received that sacrament in a state of infancy, were looked upon as most flagitious and intolerable heresies."

From the foregoing quotations of Dr. Mosheim, it is plainly seen how wrongfully the Mennonites suffered, when they were so violently persecuted, from different powers, and

with the utmost severity tortured and put to death, for professing doctrines purely scriptural and orthodox. For, can it be said with integrity, that it is heresy or fanaticism to be opposed to infant baptism, when at the same time we cannot find a single command of our Saviour's or his Apostles to ratify and establish the authenticity and practice of it? Neither is it unscriptural to exclude the unrighteous and unholy from the external communion of the church, but in perfect concordance with it. For Christ saith, If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matth. 18: 15, 16, 17.—If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Therefore put away from among yourselves that wicked person. 1 Cor. 5: 11, 13.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that

man, and have no company with him, that he may be ashamed. 2 Thess. 3: 6, 14.—Hence it is evident that the unrighteous and unholy should be excluded from the external communion of the church. For the church of God, which he hath purchased with his own blood, consists of holy members; as Peter saith, As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am Holy. 1 Pet. 1: 15, 16.—But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. 2: 9.

From these, and many other parallel passages of scripture it is, that the opinions of the Mennonites are held, That the kingdom which Christ established upon earth is a visible church, into which the holy and the just are alone to be admitted. That practical piety is the essence of religion, and that the surest and most infallible marks of the true church, is the sanctity of its members.

But alas! how often do hypocritical and unholy professors intrude upon the true members of the church of Christ, by their inconsistent and unholy walk and conversation, to the great detriment of the cause of religion! May the Lord grant, that his church may be more and more replenished with true believers and holy members, such as will be an ornament to the

great cause, by being the light of the world ; as Christ saith, Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. 5: 14, 16.

CONFESSION OF FAITH,

**ACCORDING TO THE WORD OF GOD,
IN THIRTY-THREE ARTICLES.**

ARTICLE FIRST.

OF THE UNITY OF GOD, AND HIS DIVINE ATTRIBUTES.

OF the unity of the God of heaven and earth, we believe by the grace of God, and according to the holy scripture, That there is One only true, eternal, almighty, and omnipotent God; who is the Creator of the heavens and the earth, with all visible and invisible things; so that all things derive their existence, source and fountain, from him, and are upheld and governed by the power of his almighty word. Who is a just, perfect, holy, incomprehensible, inexpressible, spiritual Being. And in his self-existence needeth not the help of any thing; but is himself the life and source of every good thing that exists. From whose overflowing goodness alone, every good and perfect gift springs and is derived. Who liveth for ever and ever, without beginning and without end. A God of hosts. A commanding king, whose kingdom extends over heaven and earth. A dreadful judge. A consuming fire. The true light; upright, just and holy; full of grace and peace;

and a God of love and comfort : long-suffering and abounding in mercy.

And this only good and infinitely wise God, who is all-in-all, dwelleth in the heavens, highly exalted above all powers, and in his glorious essence, has the heavens for his throne, and the earth for his footstool ; dwelling in light which no man can approach unto ; and in his omnipresence fills the heavens and the earth with his Spirit and power. Before whose all-seeing eyes, all things are plain and uncovered, and nothing can be hid or concealed ; but in his omniscience he heareth and seeth all the actions, thoughts and intents, of the hearts of the sons of men.

And as he is a God of unbounded knowledge, full of grace, mercy and comfort ; with whom alone is the fountain of wisdom, and the spring of every good and perfect gift, and who will not give his glory to another, it is the unbounded duty of all mankind, to bow and submit to him with holy reverence and awe, and with ardent prayer and supplication to seek and implore his grace and favour, the remission of sins and life everlasting.

And this supremely great and glorious God ; who is King of kings and Lord of lords ; before whose adorable Majesty the angels stand with awe ; whose word is truth, and whose command is powerful. To this righteous Judge shall every knee bow, and every tongue shall confess that he is God, and that there is none besides him.

And this One eternal and true God—the God of Abraham, and the God of Isaac, and the God of Jacob, consists in a true Father, and a true Son, and a true Holy Ghost. And besides this God there is none other, neither ever shall be.

Of this one eternal, living and true God, read: Hear, O Israel; the LORD our God is one LORD. Deut. 6: 4.—For I am God, and there is none else; I am God, and there is none like me. Is there a God besides me? yea, there is no God; I know not any.—I am the first and I am the last; and besides me there is no God.—I am the Lord, and there is none else, there is no God besides me.—I, even I, am the LORD; and besides me there is no Saviour. Isa. 43: 11.—44: 6, 8.—45: 5.—46: 8.—For there is one God, and there is none other but he. Mark 12: 32.—We know that an idol is nothing in the world, and that there is none other God but one. But to us there is but one God, the Father, of whom are all things. 1 Cor. 8: 4, 6.—One God and Father of all, who is above all, and through all, and in you all. Eph. 4: 6.

And in this only true God, we must necessarily believe, which is the beginning and foundation of our Christian doctrine and faith, to eternal life and salvation. Of which read: And he believed in the Lord; and he counted it to him for righteousness. Gen. 15: 6.—I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Ps. 27: 13.—So Daniel was taken up out of the den, and no

manner of hurt was found upon him, because he believed in his God. Dan. 6: 23.—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1: 12.—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5: 24.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.

ARTICLE SECOND.

OF THE ETERNAL BIRTH AND GODHEAD OF THE SON OF GOD, AND HIS DIVINE ATTRIBUTES.

OF the eternal birth and Godhead of the only begotten Son of God, we believe, 'That the Son of God, from all eternity, came forth, was born, and in an ineffable manner proceeded forth from the true God, his Father; of the same nature, essence and substance with the Almighty God. A light from the true light. Truly God from the true God. Who being in the form of God, the brightness of his glory, and the express image of his person. The immaculate mirror of his majesty and goodness; equal with God his Father in his person and in his attributes; as eternal, almighty, holy, omnipresent, omniscient. For in truth it must follow, that he that

is begotten, is essentially the same with him of whom he was begotten. For,

As the stone which was cut out of the mountain without hands, and became a great mountain that filled the whole earth, is of the same substance with the mountain from which it was taken ; so also is the elect precious corner-stone, Jesus Christ, the only begotten Son of God, the same in his being and substance ; co-equal, co-eternal with the Almighty Father, who is the mountain and rock of ages. Therefore, Jesus Christ, the eternal Son of God, is to be received and acknowledged, by every true believer, to be equally worthy with God his Father to receive our highest worship, honour, adoration and praise. But as this is a matter of faith, and too high and incomprehensible for our limited reason, we must contemplate this mystery of faith and of godliness with the eyes of faith ; and there, where mystery veils our vision, there, in silent meditation, admire and adore !

Of this divine birth of the Son of God, read : Thou art my Son ; this day have I begotten thee. Ps. 2: 7.—For unto which of the angels said he at any time, Thou art my Son ; this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ? Heb. 1: 5.—So also Christ glorified not himself to be made a high priest ; but he that said unto him, Thou art my Son ; to-day have I begotten thee. 5: 5.

And we declare unto you glad tidings, how

that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again : as it is written in the second Psalm, 'Thou art my Son ; this day have I begotten thee. Acts 13: 32, 33. In the passage here quoted, the apostle Paul had reference not only to the resurrection of Christ from the dead, but principally to his eternal birth, of God, his Father.

The prophet Micah, speaking of Bethlehem, saith : But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel ; whose goings forth have been from of old, from everlasting. Micah 5: 2.

The apostle Paul, speaking of Christ, saith : Who is the image of the invisible God the first-born of every creature : for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him ; and he is before all things, and by him all things consist. Col. 1: 15, 16, 17.—The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Prov. 8: 22, 23. Moreover,

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.—

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1: 1, 2, 14, 18.

ARTICLE THIRD.

OF THE HOLY GHOST AND HIS DIVINE ATTRIBUTES.

OF the Holy Ghost, we believe, according to the holy scripture, that there is a true, essential Holy Ghost, comprehended in the essence and unity of the eternal God; who proceedeth forth from the Father and the Son. Who is the power of the Most High, by whom the Father and the Son operate and work; and by whom the heavens and the earth, with all the heavenly host, were made. Therefore to him are ascribed the divine attributes; as, eternal, almighty, holy, omnipotent, omniscient, omnipresent; who searcheth all things, yea, the deep things of God, and knoweth the things of God. He therefore is acknowledged to be the true God, with the Father and the Son. A pure breath of almighty power; who, with his divine breathing, illuminates with heavenly knowledge and ardour the hearts of the children of the sons of men. Impressing their hearts by his divine teaching with heavenly things, and thus leading them into all truth.

The Holy Ghost will be given of God to them that obey him. For as many as are led by the Spirit of God, they are the sons of God. And he that hath not this Spirit, is none of his. He is the seal and pledge of the inheritance of the children of God. He that blasphemeth this Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Matth. 12: 32. Christ Jesus has also commanded that believers shall be baptized in the name of the Holy Ghost. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. 28: 19.

Of this only true Spirit of God, read:—In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. Gen. 1: 1, 2.—And Paul saith: Now there are diversities of gifts, but the same Spirit. But all this worketh the one and the self-same Spirit, dividing to every man severally as he will. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. 12: 4, 11, 13.—The Spirit of the Lord spake by me, and his word was in my tongue. 2 Sam. 23: 2.—Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope

of your calling. Eph. 4: 3, 4.—For it is not ye that speak, but the Spirit of your Father which speaketh in you. Matth. 10: 20.—For the Holy Ghost shall teach you in the same hour what ye ought to say. Luke 12: 12.—And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John 1: 32.—Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. Acts 1: 16. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 2: 4.

ARTICLE FOURTH.

HOW THE THREE PERSONS IN THE UNITY OF THE DIVINE BEING, AS FATHER, SON, AND HOLY GHOST, ARE DISTINCT IN THEIR ATTRIBUTES AND OPERATIONS.

WE believe and acknowledge, according to scripture, that there are not merely three names given to the eternal divine Being, but that each name has its true meaning and attribute. So that there is a true essential Father, of whom are all things; a true essential Son, by whom are all things; and a true essential Holy Ghost, by whom the Father and the Son operate and work. The Father is the true Father, who from eternity hath begotten the Son, and from whom the Son proceeded and came forth, and

by whom all things were created. And whom the Father sent into the world, to be a Saviour of the world. The Son is he, who was begotten of the Father, and proceeded from him; by whom the Father created all things, and who, as sent from the Father came into the world, and by the operating virtue of the Most High, was conceived of the Virgin Mary, and was born Man; who, to redeem sinful man, suffered, was crucified, died, rose again from the dead, ascended into heaven, and sitteth at the right hand of his Almighty Father in heaven. The Holy Ghost is he who issued forth, proceeded and was sent from the Father and the Son; by and through whom the Father and the Son operate and work. He speaketh not of his own, but whatsoever he heareth of the Father and taketh of Christ, that will he shew unto those of his in whom he resides.

Therefore there are in the unity of God, three true witnesses that bear record in heaven; the Father, the Word, and the Holy Ghost. 1 John 5: 7. The effulgent glory of the only begotten Son of God, was essentially and discriminately displayed, when in the form of a servant he wandered about on the earth doing good; as also at his baptism by John the Baptist, at the river of Jordan. When at the same time the Holy Ghost appeared, and was visibly and distinctly seen by John, in the form of a dove, when he descended down from God, out of heaven, on Christ, and abode on him. And

the Father, who is a Spirit invisible, and cannot be seen by mortal eyes, (Exod. 33: 20,) uttered a voice from heaven: 'This is my beloved Son, in whom I am well pleased.'

Of these three witnesses we find variously and expressly spoken in the scriptures. For, Christ saith, If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. John 5: 31, 32.—For, I am not alone, but I and the Father that sent me. It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom you say, that he is your God. John 8: 16, 17, 18, 29, 54.

The apostle Paul saith: For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2: 5.

John saith: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath no God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 1: 9.

Of the Holy Ghost, saith Christ: I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even

the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. John 14: 16, 17. He will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me ; for he shall receive of mine, and shall shew it unto you. 16: 13, 14.

And the Holy Ghost descended in a bodily shape, like a dove, upon him ; and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased. Luke 3: 22. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. John 1: 32, 33, 34.—And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matth. 3: 17.

The apostle Peter saith, concerning Christ, For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the

excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him on the holy mount. 2 Pet. 1: 16, 17, and 18.

The apostle Paul saith, That no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. 1 Cor. 12: 3, 4, 5, 6.—These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

ARTICLE FIFTH.

OF THE UNITY OF THE THREE TRUE WITNESSES
IN THE DIVINE ESSENCE, AS BEING THE ONLY
TRUE GOD.

THAT these three witnesses, in the divine essence, are but one true God, we believe and confess, that this must needs follow; inasmuch as the Son proceeded forth, and was born of the only eternal substance of God the Father; and the Holy Ghost proceeded and came forth from the Father and the Son, and is comprehended in the unity of the divine essence with the Father and the Son. This is clearly and manifestly seen and established, by the divine works, operations and attributes, shown forth, conspicuously, in the holy scriptures, which are at once

attributed to the Father, and to the Son, and to the Holy Ghost, indiscriminately; and which neither the angels in heaven, much less any other creatures, were able to accomplish, or worthy to receive; but which alone can be accomplished and received by the one living and true God. As creating, governing, preserving and sustaining the heavens and the earth, with all visible and invisible things. Also, the giving of the gracious and glorious Gospel which was sent from heaven; the mission of the holy Apostles, to preach the same to all nations; the raising up to life from the dead; the giving of life everlasting, and the receiving divine worship, honour and adoration. Therefore they are perfectly one, not only in their divine will, word and deed, but also in their being, essence, and in the eternal and inexpressible supreme Deity. Likewise,

In their divine operations; for what the Father doeth, that doeth the Son likewise. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. John 5: 19, 21. And all this they do, in and through the co-operating power of the Holy Spirit; so that in truth they are called in unity, 'The only true God of heaven and earth. And besides this God, there is no other God; neither will any other ever be found.

'The prophet Jeremiah saith, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from un-

der these heavens. HE (namely, the living and true God,) hath made the earth by his power; HE hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When HE uttereth his voice, there is a multitude of waters in the heavens, and HE causeth the vapours to ascend from the ends of the earth; HE maketh lightnings with rain, and bringeth forth the wind out of his treasures. Jer. 10: 11, 12, 13.—For all the gods of the nations are idols: but the LORD made the heavens. Psalm 96: 5. Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. Isa. 44: 24. Moreover,

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake and it was done; he commanded, and it stood fast. Ps. 33: 6, 7, 8, 9.

Jesus saith, If ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me

hath seen the Father; and how sayest thou, then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. John 14: 7, 8, 9, 10, 11.—I and my Father are one. 5: 19.

That the Holy Ghost is called God, being one with the Father and the Son, read the following scriptures: But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Acts 5: 3, 4.—As Barnabas, Simeon, Lucius, Manaen and Saul, were ministering to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 13: 1—4. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 20: 28.—Now we have received not the spirit

of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Cor. 2: 12, 13. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now repeated unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into. 1 Pet. 1: 11, 12.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13: 14.

ARTICLE SIXTH.

OF THE CREATION OF ALL THINGS, VISIBLE AND INVISIBLE; AND, OF THE CREATION OF MAN.

OF the creation of all visible and invisible things, we believe, That GOD, the Almighty Maker, who is the fountain of all good; by whom and for whom all things are, and were created; hath, among other invisible things, created a large and infinite number of angels. These immortal spirits were created and endow-

ed with eminent wisdom, holiness and purity ; and were placed in a glorious and happy state, where they should reverence, love, serve and adore their Maker ; and to be ministering spirits, sent forth to minister for them who shall be heirs of salvation. With these holy angels, also, Christ Jesus will come, in the clouds of heaven, at the last day, to judge the world. Then will all the righteous arise to life, be crowned with immortality, received into heaven, and be made like unto the angels of God.

But, after their creation, some of these angels of God revolted, and, through pride and envy, sinned and fell from their happy state, by apostatizing and rebelling against their Maker ; who is of purer eyes than to behold evil, and cannot look on iniquity. Hab. 1: 13. They were therefore expelled from heaven, their happy seat, and cast down to hell, and delivered into chains of darkness, to be reserved unto judgment ; there, with all unbelievers, and workers of iniquity, to be sentenced to eternal damnation.

These unclean spirits or devils are also called the prince of darkness, or the prince of the power of the air, the spirit that now worketh in the children of disobedience : with whom all the disobedient and unbelievers, who are led captive at his will, are in fellowship. And, as all the true believers are in fellowship with the holy angels, and with them will be made partakers of eternal blessedness ; so, on the other hand,

will all the unbelievers and unrighteous, who have fellowship with those unclean and apostate angels and devils, be partakers with them of eternal punishment.

Moreover, this supremely great and glorious GOD, in the beginning, created the heaven, and the earth, and the sea, with the fulness thereof; so that when he spoke, they, at his word, came into existence. And thus he adorned the heavens with glorious lights; a greater light to rule the day, and a lesser light to rule the night: also a great number of stars to adorn the firmament to its Creator's glory, and to give light to the service of man.

In like manner did he cause fountains of water to gush out of the earth, and to flow in streams to water the same; and adorned it with various herbs and trees bearing fruit; calling also into existence multitudes of living creatures, to live and move thereon, and fowls of the air. At his word, also, the waters brought forth abundantly the moving creatures that have life; he also created great whales, and every living creature which the waters brought forth: *all* for the accommodation of *man*. He also founded the earth, standing out of the water and in the water, by his omnipotent word, and hanged it upon nothing; which, with the heavens that now is, are kept in store, and reserved unto fire against the day of judgment. 2 Pet. 3: 5, 7.

Now, when the Lord God had created the

heaven, earth and sea, with all visible things, in five days, and saw, in his infinite wisdom, that it was good ; he, on the sixth day, created *man*, out of the ground, and breathed into him the breath of life. And he took a rib out of the man, and out of the rib made he a woman, and brought her to the man, to be a help meet for him. He created them in his own image ; after his likeness ; clothed them with divine virtues ; in knowledge, holiness, righteousness, truth, love and immortality ; endowed them with wisdom and understanding, that they might know him, and love, reverence, serve and adore him. He loved them, and gave them dominion over all the creatures on the earth, to rule over them, and to subdue them.

Of the creation of all things, read :—Thou art worthy, O Lord, to receive glory, and honor, and power ; for thou hast created all things, and for thy pleasure they are and were created. Rev. 4: 11.—For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him. Col. 1: 16.—By the word of the LORD were the heavens made ; and all the host of them by the breath of his mouth. Ps. 33: 6.

Of the creation and ministration of angels, read :—Who maketh his angels spirits ; his ministers a flaming fire. Ps. 104: 4.—Are they not all ministering spirits, sent forth to minister

for them who shall be heirs of salvation? Heb. 1: 14.—For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Ps. 91: 11, 12.—Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Ps. 103: 20, 21.—And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. Luke 16: 22.—Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel. Matth. 2: 13, 19, 20. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. Dan. 7: 9, 10.

Of the fallen angels, read:—For if God spared not the angels that sinned, but cast them

down to hell, and delivered them into chains of darkness, to be reserved unto judgment. 2 Pet. 2: 4.—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Jude 5: 6. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits, more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. Luke 11: 24, 25, 26.—And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils. 8: 2.—And he said unto them, I beheld Satan as lightning fall from heaven. 10: 18.—How art thou fallen from heaven, O Lucifer, son of the morning! Is. 14: 12.—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6: 12.

Of the creation of all visible things, read:—In the beginning God created the heaven and the earth. Gen. 1: 1.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by

him, and without him was not any thing made that was made. John 1: 1-3.—Through faith we understand that the worlds were framed by the word of God ; so that things which are seen were not made of things which do not appear. Heb. 11: 3.—Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God ; which made heaven and earth, the sea, and all that therein is ; which keepeth truth forever. Ps. 146: 5, 6.—Praise ye him, sun and moon ; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens ; let them praise the name of the LORD : for he commanded and they were created. 148: 3, 4, 5.—God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Acts 17: 24.

Of the creation of *man*, read :—And God said, Let us make *man* in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image : in the image of God created he him ; male and female created he them. Gen. 1: 26, 27.—And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. 2: 7.—Seeing he giveth to all life, and breath, and all things ; and hath made of one blood all nations

of men for to dwell on all the face of the earth. Acts 17: 25, 26.—And so it is written, The first man Adam was made a living soul—the last Adam was made a quickening spirit. 1 Cor. 15: 45.—Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Eccl. 7: 29.—In the day that God created man, in the likeness of God made he him. Gen. 5: 1.

Put on the new man, which after God is created in righteousness and true holiness. Eph. 4: 24.

And God saw every thing that he had made, and behold, it was very good. Gen. 1: 31.—HE is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is HE.

ARTICLE SEVENTH.

OF THE FALL OF MAN, AND THE PENALTY IMPOSED.

OF the fall of man, and the imposed penalty, we believe, That our first parents, Adam and Eve, who were created in the image of God, and in a glorious and happy estate of life and immortality, did not continue long in this their happy and divine estate. For, as they were created mutable, and left to the freedom of their own will, so that they might either love, obey, serve, reverence and adore their Creator, and enjoy him for ever, or else disobey and forsake

him, the LORD God gave them a command, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die. But, notwithstanding the prohibition of the command of God, and the happy state in which they were placed, under the immediate smiles and enjoyment of their Maker, they, at the instigation of Satan, that old serpent, who prompted them with pride, in aspiring to be wise as God and equal with him, took of the forbidden fruit and did eat. The woman, who was lastly created, was first deceived by turning her ears away from the LORD God, and paying attention to the insinuations of the devil ; did also give unto her husband of the fruit, and he did eat. Thus did they wilfully transgress the explicit command of the Lord, and were alienated from him through the deceitfulness of the serpent, and thereby were made subject, with their whole posterity, to both temporal and eternal death.

Moreover, they were divested of their divine virtues, as perfect righteousness, holiness, truth and love ; and became to be depraved, sinful, dying mortals ; lying under the frown and disgrace of a righteous, just, but incensed God, who looks down from heaven with anger on all disobedience and unthankfulness of man ; in-somuch that the sin of disobedience perpetrated by our first parents, laid them not only un-

der condemnation of eternal death, with their posterity, but it also brought on them different temporal and personal afflictions, which are propagated on the whole race of man. Adam's corruptions of heart, through the fall, is inherent on his whole posterity, so that the heart of man is prone to sin from its youth, and evil continually. They are driven from the beautiful paradise, their native seat, and banished on the earth, which, for Adam's sin and transgression was accursed, and bringeth forth of itself thorns and thistles; there to eat the herb of the field, and in the sweat of the face to eat their bread: also to procure covering to cover the shame of their nakedness, which was uncovered in breaking the commandment of God. The woman, who was foremost in the transgression, must submit her will to her husband and be ruled by him; and whose sorrow is greatly multiplied in her conception and bringing forth children. These sorrows and afflictions are inherent on all the posterity of Adam, till they again return unto dust, from which they were taken.

How Adam, by sinning against God, fell, with all his descendants, under the temporal and eternal death, and thereby became sinful and depraved, read:—As by one man sin entered into the world, and death by sin; and so death passed upon all men. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Ad-

am's transgression. Therefore, as by the offence of one, judgment came upon all men to condemnation. For as by one man's disobedience, many were made sinners. Rom. 5: 12, 14, 17, 18, 19.—Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ps. 51: 5.—Who will bring a clean thing out of an unclean? not one. Job 14: 4.—Among whom also we had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. 2: 3.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6: 5.—For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 21, 22.

Of the imposed penalty inflicted on Adam, for his sin and transgression of the commandment of God, which is extended to him and his posterity, read:—Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the

ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Gen. 3: 17, 18, 19, 23.

Of the woman's penalty, read:—Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. Gen. 3: 16.—Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience. 1 Cor. 14: 34.—But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 1 Tim. 2: 12.

ARTICLE EIGHTH.

OF FALLEN MAN'S RESTORATION INTO FAVOUR
WITH GOD; OR, OF JUSTIFICATION.

OF the restoration of fallen man into the favour of God, we believe and acknowledge, That when Adam and Eve were fallen under the disgrace and wrath of God, and with their whole posterity lay under the sentence of condemnation and eternal death, so that there was no remedy or deliverer to be found, among all created beings, in heaven or on earth, that could save and redeem them from this their deplorable state, and again restore them into the favour of their offended Creator, against whose majes-

ty they had so atrociously sinned and transgressed, and who alone was able to procure a ransom to save them from their lost state. He therefore, in the riches of his mercy and grace, looked down upon them, commiserating their lost condition, and gave them the promise of a Redeemer, in his only begotten Son, as the seed of the woman, who is to bruise the head of the serpent, to deliver Adam and his posterity from the bondage of sin, and the power of Satan; and thus, by becoming a Deliverer and Mediator, restore them again into the favour and reconciliation with God.

And as the LORD God, by the promise of a Redeemer to Adam and his seed, clothed them, spiritually, with his mercy and grace; so did he, in token of which, make coats of skins and therewith clothed their naked bodies.

And as Adam, by *his own* sin and transgression, brought sin and eternal death and condemnation, not only on himself, but also on his *whole posterity*, without the exception of any person, and without the actual concurrence with him in his sin and transgression of any; so that they were brought under the condemnation of death without their actual sin and transgression; so in the same manner is the whole race of Adam, without the exception of any person, and without their actual good works or deeds, included in the gracious promise of a Redeemer, and through him are under grace and made free from the condemnation of sin

and death, under which they had fallen through Adam's transgression and sin. For Adam's posterity was not generated when he was under the disgrace and wrath of God, but, on the contrary, when he was under grace and reconciliation with God by the promised Redeemer : therefore he could beget none but such as stood with him under the same reconciliation with God, in and through the promised Redeemer. Therefore,

None of Adam's descendants are born under the curse and condemnation of eternal death : but *all* are born under grace and reconciliation with God through the promised Redeemer. Consequently, it is in direct opposition to the holy scriptures, and to the nature and attributes of God, who is true, righteous, holy and merciful, to believe that any of Adam's race, who die in a state of infancy and innocency, and before they were capable of following Adam in sin, should for Adam's transgression be punished with condemnation and eternal death : inasmuch, also, as that good and merciful God was graciously disposed to look down with pity upon fallen Adam, who *himself* was the transgressor, and to take *him* under a covenant of grace, in and through the promise of the divine Redeemer, Jesus Christ.

But so soon as man arrives to the years of understanding, and is capable of discerning good from evil, and is then drawn off, by the lust of the flesh and his own sinful inclinations,

from the ways of virtue and innocence, and begins to follow Adam in sin, and transgression of the commandments of God, it is then that he becomes alienated from God; not on account of *Adam's* transgression and fall, but by *his own* unbelief, sin and wickedness, he thus becomes subject to condemnation and eternal death.

But the righteous God, who, indeed, is willing to forgive sins, yet at the same time does not let the sinner go altogether unpunished, has, in his providence, thought it good to let lie upon Adam, Eve, and their race, some personal humiliating infirmity or punishment under which they fell, by eating of the forbidden fruit; whereby they should learn to know, fear and serve their Creator, and to forbear to sin against him any more. Hence it is, that the heart of the whole race of man is corrupted and depraved, so that all are prone to sin from their youth; in consequence of which, they have a continual conflict with sin and their evil and corrupt inclinations. They are also expelled from the beautiful paradise, their native abode, and to cover their nakedness, to which they were exposed to their shame. The women are commanded to submit their authority and will under those of their husband's, and with pain and sorrow to bring forth children. And they, together, must procure a subsistence for themselves, on this corrupted and inclement earth, all the days of their lives, until they return to the earth, from whence they were taken.

All true believers are, on earth, restored into the favour of God, and justification by Christ, through faith and hope alone ; and in the resurrection of the dead they will be restored for ever to the full fruition and enjoyment of it, indeed.

Of these precious promises read :—And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel. Gen. 3: 15.—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. Eph. 2: 14, 15, and 16.

How this promise was renewed in the seed and race of Adam, read :—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me ; unto him ye shall hearken. Deut. 18: 15.—This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear. Acts 7: 37.----To Abraham : And in thee shall all families of the earth be blessed. Gen. 12: 3.---And in thy seed shall all the nations of the earth be blessed : because

thou hast obeyed my voice. 22: 18.---And farther, that this promise of justification is not only extended to some, or a few of Adam's race, but to the whole posterity of Adam, without any exception, read :---Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men, unto justification of life. For, as by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous. Rom. 5: 18, 19.---For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 21, 22. Moreover,

That was the true light, which lighteth every man that cometh into the world. The next day John seeth Jesus coming unto him, and saith Behold the Lamb of God, which taketh away the sin of the world. John 1: 9, 29.---And he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world. 1 John 2: 2.---For it pleased the Father that in him should all fulness dwell : and having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven. Col. 1: 19, 20.---For the grace of God, that bringeth salvation, hath appeared to all men. Tit. 2: 11.---Even the righteousness of God, which is, by faith of Jesus Christ, unto all and upon all them that believe, for there is

no difference. For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. 3: 22, and 11: 32. Farthermore,

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isa. 53: 4, 5, 6.---Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Pet. 2: 24.

That the little children, without respect of person, are heirs of the kingdom of heaven, through the atonement and promise of Jesus Christ, read:---And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matth. 18: 2, 3.---Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. 19: 13, 14, 15.

That the righteous God will not punish the young children for their parents' or Adam's trespasses and sins, but in righteousness will recompense every one according to his deeds, read :---Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine : the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezek. 18: 4, 20.---The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin. Deut. 24: 16.---In those days they shall say no more, The fathers have eaten a sour grape, and the childrens' teeth are set on edge. But every one shall die for his own iniquity : every man that eateth the sour grape, his teeth shall be set on edge. Jer. 31: 29, 30.

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17: 31. ---God judgeth the righteous, and God is angry with the wicked every day. Ps. 7: 11.---Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only,

but unto all them also that love his appearance.
2 Tim. 4: 8.

But he that believeth not shall be damned.
Mark 16: 16.---Tribulation and anguish upon
every soul of man that doeth evil. Rom. 2: 9.

ARTICLE NINTH.

OF THE FREE WILL, OR ABILITY OF MAN, BOTH
BEFORE AND AFTER THE FALL; AND OF GOD'S
SAVING GRACE.

OF the free will or ability of man, both before and after the fall, and of God's saving grace, we believe and acknowledge, That in the beginning God created Adam and his wife in his own image and after his likeness, and, above all other creatures, endowed them with divine virtue, with knowledge, speech, understanding and a free will, or ability; so that they might know and acknowledge, love, fear, obediently serve and adore him; or, on the contrary, that they might, with their own free will, be disobedient to him, transgress his commands, and forsake him. This is clearly seen in Adam's first sin; for Adam and his wife transgressed the commandment of God, being deceived by the craft and subtlety of the devil, who came to them in the form of a serpent, and persuaded them to eat of the forbidden fruit, contrary to the will of God: and as they were created with a free will and mutable, they, according to their own free will and inclination, took of the fruit

and did eat; not from any compulsion or foreordination of God, but in direct opposition to his will and commandment.

Now when Adam and his wife, through their own sin and transgression, were fallen under the wrath and disgrace of God, and became sinful and mortal, they were, notwithstanding, pardoned by their Maker, in so far that they were not wholly deprived of their former endowments, as wisdom, knowledge, speech, free will, and the ability and power of exercising the same; which is manifest, in that they willingly received and embraced the promise of life which their gracious God made unto them, in the seed of the woman, and therein freely obeyed the voice of the Lord. Moreover, in the Lord God's placing to the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: which it appears Adam might have done through the exercise of his free will, had he not been prevented.

And this free will and power of Adam's, with other endowments conferred on him by his beneficent Creator, is propagated and extended to all his descendants, whereby they are able to do and accomplish many things; and are not as dead and inactive matter, such as blocks and stones, but on the contrary, they are active and efficacious, able to choose what is good and to re-

ject what is evil. They can seek God for health and support of their sick and frail bodies; and also by the grace of God and the moving of the Spirit, whereby the sons of men live and are moved to seek the healing grace of God, (which is, through the Gospel, offered to all mankind, and through which is laid before them life and death;) they may open the door of their heart, and receive the free grace of God to the healing of their wounded souls; or, they may resist the moving of the Spirit, and reject and despise the offered mercy and grace to their eternal destruction. For as God made man with eyes and with ears, therewith to see and to hear, so also has God, through grace, given to man a free will and power, to do good and to eschew evil.

But all the sons of men, in so far as we consider them estranged from the grace of God, are of themselves unfit and insufficient even to think that which is good, much less are they able to do it: but it is God, who by the Spirit of grace worketh in them both to will and to do; moves, draws, elects and adopts them to his children, and thus they are brought to partake of saving grace. Therefore, every true Christian will ascribe to God alone the glory, honour and praise, for his unmerited grace in Christ Jesus, whereby he was brought to believe in him, and to seek the salvation of his immortal soul.

Farthermore, we believe that this saving grace of God is not limited and confined to a

small number only of the sons of men, in a special manner, but that it is extended to *all men*. For as the Lord letteth his sun rise and shine on the good and bad, also doth he extend his grace to all the sons of men: for even among the Gentiles the Lord has not left himself without a witness, doing them good, and moving their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; so that *they* not having the law, do by nature the things contained in the law, and thus show the work of the law written in their hearts. And, as the Lord is not willing that any should perish, but that all should come to repentance, and be saved, it will evidently appear, at the coming of Christ, that God has dispensed, extended and offered, his saving grace of the glorious Gospel, to all nations of the world, as a witness to all men, so that they are all without excuse. And according to this everlasting Gospel, the blessed Jesus will, at the last day, pass a righteous and irrevocable judgment on all the nations of the earth; so that all men who, in the day of grace, believe the Gospel and receive it to their soul's salvation, will be received to everlasting life; but those who disbelieve and reject the same, will fall under the condemnation of eternal death.

Farthermore, we reject the doctrine which is held forth, That God indeed suffereth the word of reconciliation to be published to all men, but

at the same time he withdraweth from many of them the power of saving grace, so that the greater part of them cannot receive it to their soul's salvation, in consequence of his foreordination and decree, wherein he hath determined their unavoidable and eternal damnation.

On the foregoing subject read the following scripture texts, which ascribe to man a free will:—Behold I set before you this day a blessing and a curse: a blessing, if you obey the commandments of the LORD your God, which I command you this day; and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known. Deut. 11: 26, 27, 28.—See, I have set before thee this day life and good, and death and evil: in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thy heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, bless-

ing and cursing : therefore choose life, that both thou and thy seed may live. 30: 15, 16, 17, 18, 19. —And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve ; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell : but as for me and my house, we will serve the Lord. Josh. 24: 15.—Unto Cain the Lord said, If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. Gen. 4: 7.

Of man's free will read:—Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, &c. 1 Cor. 7: 37.—Accept, I beseech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. Ps. 119: 108.—And the Spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come : and whosoever will, let him take the water of life freely. Rev. 22: 17.—For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves.....Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 2 Cor. 8: 3, 11. —But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. Phil. 5: 14.—For ye have

the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. Mark 14: 7.

Man, of his own strength and virtue, is unable to accomplish any good; but through the grace of God he is enabled, though with imperfection, to keep the commandments of God. For it is God which worketh in you, both to will and to do of his good pleasure. Phil. 2: 13.

—Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not. Ezek. 12: 2.—For to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me. Rom. 7: 18, 19, 21.

The following passages of scripture prove that God hath no pleasure in the death of sinners, but rather that they should turn and live:—For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. Ezek. 18: 32.—Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ezek. 33: 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy

upon him; and to our God, for he will abundantly pardon. Isa. 55: 7.—Come unto me all ye that labour and are heavy laden, and I will give you rest. Matth. 11: 28. And,

That God offers and extends his saving grace not only to the *elect*, but to the *whole race of Adam*; and that he died for those also who are lost, read the following scriptures:—For the grace of God that bringeth salvation, hath appeared to all men. Tit. 2: 11.—Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. 45: 22.—Therefore, as by the offence of one, *judgment came* upon all men to condemnation, even so by the righteousness of one, the *free gift came* upon all men unto justification of life. Rom. 5: 18.—Because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. 1: 19.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Pet. 2: 1.—And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Cor. 5: 15.—For God

so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. John 3: 16, 17.—Behold the Lamb of God, which taketh away the sin of the world. 1: 29.—For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth. 1 Tim. 2: 3, 4.---The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3: 9.---Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance. Rom. 2: 4.--If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1: 5.---Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. Acts 13: 46, 47.

How God, the righteous Judge, will pro-

nounce sentence on those who were disobedient to the Gospel of Jesus Christ, see :---When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thes. 1: 7, 8.—For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. Heb. 10: 26–29.—And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned. Mark 16: 15, 16.

ARTICLE TENTH.

OF GOD'S PROVIDENCE; AND OF ELECTION AND REPROBATION.

OF the providence of God, and of the election of the righteous and the reprobation of the wicked, we believe :—That as God is omni-

tent, and that nothing is impossible for him to do or accomplish; so also is he omniscient, and in his foreknowledge seeth all things, and nothing is hid or concealed from him, neither in heaven nor on earth; so that he seeth as well the things which will be at the consummation of all things, as also those which have been from eternity. And in this, his divine providence, and boundless knowledge and wisdom, he foresaw from the beginning, from eternity, who will be the true believers that will receive and accept his offered mercy and grace; and, on the other hand, who will be the unbelievers that will despise and reject it. Hence it is, that God, from the beginning, from eternity, foreknew, foresaw, elected and foreordained all the true believers to become heirs of eternal blessedness, through Christ Jesus our Lord; and on the contrary, all the unbelievers and despisers of his mercy and grace, he has rejected and condemned to eternal damnation. Thus the sinner is lost by wilfully turning his ears away from the voice of the Lord, and rejecting his offered mercy and grace; and the believer by humbly receiving it is saved, through the atoning merits of Christ Jesus, without whom we can do nothing.

But by no means do we believe, that that merciful and just God, whose dealings with his creatures are consistent, and in unison with his divine and holy nature and attributes, should have created, and from eternity foreordained,

doomed and reprobated, a majority of the human family to eternal damnation; or that he should, after they had fallen, through Adam's sin and transgression, and without their own knowledge, concurrence, or actual sin, have left them lie without help in this their helpless and deplorable estate of eternal death and misery, into which they had fallen by Adam's transgression alone; and without seeing in them, by their own actual transgression and sin, a just cause of their condemnation: that be far from this only good and righteous GOD!

Yet, on the contrary, we believe and acknowledge, with all the true followers of Christ, That God, in the beginning, created man good and upright, and that they should continue to be so. Also, that God hateth nothing of all that he hath created. But, after man had fallen into eternal death, sin and misery, by the subtlety and deceit of the devil, the gracious God, whose mercy extends to all his creatures, and who is not willing that any should be lost, hath, in his infinite love and mercy, through the merits and atonement of our Lord and Saviour Jesus Christ, redeemed, bought and made them free from eternal death and misery, with their whole posterity; so that no one is condemned on account of Adam's sin and transgression; but God, the righteous Judge, will judge the world in righteousness, and render to every man according to his works, faith and practice; to the believers, who by patient continuance in well-

doing seek for glory, and honour, and immortality, eternal life; but to the unbelievers and disobedient, will be tribulation and anguish, indignation and wrath.

Of the foreknowledge and providence of God, read:—And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts 17: 26.—When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. Deut. 32: 8-10.—But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Dan. 2: 28.—Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure. Isa. 46: 9, 10.—Then Job answered the Lord and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Job 42: 1, 2.—Him, being delivered by determinate counsel and fore-

knowledge of God, ye have taken, and by wicked hands have crucified and slain. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts 2: 23, 31.—Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Pet. 1: 20.

My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Ps. 139. 15, 16.—Known unto God are all his works, from the beginning of the world. Acts 15: 18.

From these scriptures, the attentive and contemplative reader will find how God, in his providence, has chosen and elected the believers in Christ Jesus, and rejected and reprobated the unbelievers. Of this read farther:—Hearken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 2: 5.—For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and

base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence. 1 Cor. 1: 26-29.

I have even from the beginning declared it to thee ; before it came to pass, I shewed it thee : lest thou shouldest say, Mine idol hath done them ; and my graven image, and my molten image, hath commanded them. Yea, thou heardest not ; yea, thou knewest not ; yea, from that time that thine ear was not opened : for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. Isa. 48: 5, 8.---And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ ; to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. 3: 9-11. ---Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 1: 9.---And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ? and the things that are coming, and shall come, let them shew unto them. Isa. 44: 7.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. Rom. 8: 28--30.---Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee ; and I ordained thee a prophet unto the nations. Jer. 1: 5.---According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Eph. 1: 4--6.---Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 1: 9.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you. John 15: 16.---I have set thee to be a light of the Gen-

tiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life, believed. Acts 13: 47, 48.---- For by grace are ye saved through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 8--10.

ARTICLE ELEVENTH.

OF THE WRITTEN WORD OF GOD : CONTAINING ALL THE BOOKS OF THE HOLY SCRIPTURES, OF THE OLD AND NEW TESTAMENTS.

OF the written Word of God, the Law of Moses, and the Gospel of Jesus Christ, we acknowledge, That the law given by Moses, and received by the disposition of angels, was a complete doctrine and rule for the race of Abraham, Isaac and Jacob, with whom the Lord God entered into, and established his covenant. By this law and doctrine, as given by Moses, these tribes were to be governed and ruled in all their manners and conversation, without either adding to the word, or diminishing aught from it, much less should they walk in their own ways. And if any of them transgressed this law, they were to be cut off from their people and lie under its heavy curses ; but those who kept the

law, and by faith in the promised blessings fulfilled its commands, had the promise of life, with many glorious blessings. These blessings and curses, however, were mostly extended to temporal things.

This law of God consists of the five books of Moses, to which also belong the writings of the Prophets, Priests and Kings, who arose among this people, the children of Israel, and who have, by the Spirit of God, prophesied and spoken the things of the Spirit, all of which is in perfect accordance with that of the books of Moses, and are, as written by inspiration, for us, by the grace of God, assigned to the Bible; the whole of which compose the Old Testament. This law is also spiritual, tending to the bringing in of a better hope, and is a school-master to bring us unto Christ. Gal. 3: 24.---Moreover the law, with its manifold types, figures and shadows, such as the Levitical priesthood, the ceremonies and offerings, the land of Canaan and its kings, the city of Jerusalem with its temple, pointed, as it were, with the hand, and led to Christ Jesus the great Antitype: seeing the law was an intolerable yoke, which gendered to bondage, and which none were able to bear, inasmuch as it pronounced its curses upon every one that continued not, in all the things which are written in the book of the law, to do them; and as man was unable, through the infirmity of the flesh, to fulfil the demands of the law, they could not thereby attain the blessed-

ness of eternal life and happiness, but had to continue under the displeasure and wrath of God, save as they believed in the promised Redeemer.

But in the fulness of time, Christ Jesus appeared, who is the end of the law, having fulfilled it in that he has satisfied its demands, and became the Author of a new and better covenant of perfect liberty ; the true and shining light, which was prefigured by those dark shadows of the law ; who came as sent from God, having full power in heaven and on earth, and is the same that hath abolished death, and hath brought life and immortality to light through the Gospel.

Moreover, HE hath established a new covenant or testament with the house of Israel, and with the house of Judah ; to which covenant he hath invited all the Gentile nations of the earth, who were before afar off and enemies, aliens from the commonwealth of Israel, and strangers from the covenant of promise. To whom, through grace, a door is opened, and a road prepared through the Gospel, by the obedience to which, they all may become fellow-citizens with the saints, and of the household of God. And this is the word of reconciliation, by which God worketh, by the influence of the divine Spirit, faith and regeneration, with all the attendant good fruits of the Spirit wrought in the hearts of the sons of men. In which word of the new covenant or testament, is

published and offered to us, consummate grace, peace, absolution from sin, and life everlasting ; with all things that pertain unto life and godliness : yea, all the counsel of God. According to this copy, all the children of the new covenant must order and direct their whole life and conversation, by adhering to its precepts, and by obeying its commands and injunctions, inasmuch as it is the word whereby the righteous Judge will judge the world, and pass an irreversible sentence at the last day. And this testament is of so much the more worth and honour than the old, as it was delivered by a more glorious Ambassador, and ratified and sealed with more precious blood, even the blood of Christ, as of a Lamb without blemish and without spot ; and also as it is an everlasting covenant which will continue to the end of the world.

And as it is unlawful, though it be but a man's covenant or testament, if it be confirmed, to disannul or add thereto, so, much more will it be unlawful to disannul or add to the everlasting covenant, which was ratified and sealed with that precious blood of Christ Jesus. It is therefore the unbounded duty of every Christian not to handle the word of God deceitfully, or to construe it so as to suit his own opinion, but to bow submissively under the obedience of Christ and the teaching of the divine Spirit, and thus to be guided and led to the true import and meaning of the word of God and the mind of the Spirit, and to be conformable to it in their faith and practice.

According to the New Testament, the Old must be construed, explained, understood, and with it conjoined ; and thus be taught the people of God with discrimination: Moses, with his rigorous, threatening and correcting Law, to all unregenerate and impenitent sinners who are yet under the Law ; and Christ, with the glad tidings of his glorious Gospel, to all the faithful, regenerate, penitent sinners, who are not under the law, but under grace.

To this new covenant of Jesus Christ must yield and give way all decrees, councils, institutions and ordinances of man, which have been formed contrary to it ; and all consistent Christians must, in their faith and practice, truly conform to the precepts and commands of this glorious Gospel. And as the natural man subsists on the natural bread, receiving thereby nourishment and strength, so does the spiritual man live by every word that proceedeth out of the mouth of God. Therefore the Word of God must be taught, heard, received and preserved in its purity, and without prevarication.

Of the Law of Moses, how it was written with the finger of God, in tables of stone, and administered by the disposition of angels, read :—And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me, etc. *Exod. 20: 1--17. Deut. 5: 6--21.*—And he gave unto Moses, when he had made

an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Exod. 31: 18.—And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 32: 16.—Who have received the law by the disposition of angels, and have not kept it. Acts 7: 53.—For the law was given by Moses, but grace and truth came by Jesus Christ. John 1: 17.

Of the rigour of the law, and that there shall be nothing added thereto nor diminished from it, read:—Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. Deut. 27: 26.—For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. 3: 10.—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut. 12: 32.—Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God, which I command you. 4: 2.

Of the imperfection of the law, read:—For the law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. Heb. 10: 1.—Which was a

figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. 9: 9.---For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 7: 12, 18, 19. ---Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. 2: 16.---Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13: 38.---For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8: 3, 4.

How Christ is the end and accomplishment of the law, read:---For Christ is the end of the law for righteousness to every one that believeth.

Rom. 10: 4.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matth. 5: 17.—Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Rom. 7: 4–6.—For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain. Gal. 2: 19–21.

Of the power, efficacy and dignity of the Gospel, read:—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1: 16.—For the law was given by Moses, but grace and truth came by Jesus Christ. John 1: 17.—The law and the prophets were until John: since that time the kingdom of God is

preached, and every man presseth into it. Luke 16: 16.---Now, after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. repent ye, and believe the gospel. Mark 1: 14, 15.---Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 Pet. 1: 12.---But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 1: 10.---But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. 1 Pet. 1: 25.

Of the benefit and strength of the Holy Scriptures, read:---And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3: 15-17.—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:

39.—He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 7: 37.—It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matth. 4: 4.—That HE might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD, doth man live. Deut. 8: 3.—Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. 30: 5, 6.—For, whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures, might have hope. Rom. 15: 4.—For I testify unto every man that heareth the word of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22: 18, 19.

How the Lord Jesus will pronounce judgment at the last day according to the Gospel, read:—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12: 48.—When the Lord Jesus shall be revealed from heaven with his

mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. 1: 7-9.—And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. Matth. 24: 14.—For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4: 12.—And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. 20: 12.

ARTICLE TWELFTH.

OF SAVING FAITH.

OF Saving Faith, we believe and confess, That it is not an empty, hidden thing, which is propagated with our nature. Neither does it consist in a historical, speculative knowledge, acquired and extracted from the holy scripture; of which we may have much more to talk and say, than what is shown forth in our life and conversation. But true, pure, unfeigned and saving faith,

which is acceptable to God, consists in a true knowledge of our own hearts, with an humble and firm reliance on God for help and strength to do his will; which, however, is not attained by any strength, will, or power of our own, but by the hearing of the word of God, and of the enlightening influence of the Holy Ghost, thus writing it into our hearts. And as thereby a change is wrought in the hearts of the believers, they are powerfully drawn away from visible, transitory and perishable things, to the living God, whom having not seen, they love; in whom, though now they see him not, yet believing, they rejoice with joy unspeakable, and full of glory. 1 Pet. 1: 8. For

This precious Saving Faith, accompanied with Hope and Charity, is of such a nature and tendency as to turn the hearts and affections to things invisible and heavenly; therefore all faithful believers will submit obediently to all the commandments of God, which are found in the holy scriptures, and point out the way to life and happiness; they will acknowledge the same, if necessary, before kings and princes, lords, and all men; and will not depart or retract therefrom, though it should be at the loss of houses and lands, life and friends, and all sublunary things. For the power of God keeps, preserves, and strengthens them, so that when they are persecuted; they can, without seeking revenge, pray for their persecutors, and say with the apostle Paul—For I reckon that the sufferings of

this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8: 18.—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. 2 Cor. 4: 17, 18.

From a heart that has received this real, unfeigned faith, and is filled therewith, must necessarily flow, as an evidence of the same, the fruits of the Holy Spirit ; and unbelief, with all its unfruitful works of darkness, must disappear and vanish away, as darkness is dispelled and fleeth before the bright shining rays of the sun. By this true faith, which is the beginning of the Christian doctrine, we become the children of God ; born of him ; overcome the world, and are made able to quench all the fiery darts of the wicked. Also, by this saving faith we are sanctified, justified, saved and made partakers of the gifts of God, and the exceeding riches of his grace, in his kindness toward us through Christ Jesus, and without which it is impossible to please God.

By this true and living faith, the believer is animated and excited to press forward in his heavenly road toward the mark, for the prize of the high calling of God in Christ Jesus, and with fasting and praying in the spirit, humbly imploring God for new strength to hold out in

divine virtues steadfast unto the end. For if this be neglected, the believer may again relapse into unbelief, the Divine Spirit withdraw from him, his name be erased out of the book of life, and written in the earth. Jer. 17:13.

To this true faith, which is the gracious gift of God, are all men, without respect of persons, called, by the word of God, and invited to come: that is, all those who have come to the years of understanding, and are capable to hear the word of God and understand it; for faith cometh by hearing, and hearing by the word of God. Rom. 10: 17.—Now, as little children are incapable to hear or understand the word of God, it is evident that neither faith nor good works are demanded of them; but that they are freely redeemed, bought, purified and saved, from the fall of Adam, by the atoning merit and blood of Jesus Christ, who died to redeem the whole race of Adam from sin and death. Therefore, in this state of innocency the little children are well pleasing to God in Christ Jesus; are under his grace, and heirs of his kingdom. Hence it is a gross error that any should attribute faith to little children, or to say that they should be lost without it: nay, it is a sign that those who advance such a belief, are destitute of the knowledge of true faith themselves; neither believe they the words of Jesus Christ, who said that, Of such is the kingdom of heaven. For,

As a true and living faith consists in believing and accepting of the good things which are ten-

dered and promised to us of God, in his word ; and, on the contrary, unbelief consists in rejecting, disbelieving and disregarding those things ; and as little children are incapable of either believing and accepting of what is good, or disbelieving and refusing what is evil, having no capacity to judge of things according to their worth, as every discreet person must see and know, it must consequently follow that there cannot be imputed to them either faith or unbelief, but that they are simple, and unconscious of what is good or evil ; and with this, their innocent simplicity and unconsciousness, God is well pleased. Moreover, we are commanded to imitate and be like them in this their innocency and simplicity.

How faith is the gift of God, and is wrought in the hearts of men through grace, and cometh by hearing the word of God, read :—For by grace are ye saved through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast. Eph. 2: 8, 9. —For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God has dealt to every man the measure of faith. Rom. 12: 3. —Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Col. 2: 12.—So then faith cometh by hearing, and hearing by the word of God. Rom. 10: 17.

How we are to believe on God through his word, read :—Neither pray I for these alone, but for them also which shall believe on me through their word. John 17: 20.—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Eph. 1: 9, 13.—But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.—Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. 1 Pet. 1: 21.—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. 2 Tim. 3: 15.

That faith is not an idle thing, but that it is operative, working with power, read the following scriptures :—By whom we have received grace and apostleship, for obedience to the faith among all nations for his name. Rom. 1: 5.—Now, to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the com-

mandment of the everlasting God, made known to all nations for the obedience of faith;) to God only wise, be glory through Jesus Christ for ever. Amen. 16: 25-27.—And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Acts 6: 7, 8.—For this cause also thank we God, without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth,) the word of God, which effectually worketh also in you that believe. 1 Thess. 2: 13.—For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love. Gal. 5: 6.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. 1: 5-9.—For as the body without the spirit is dead, so faith without works is dead also. James 2: 26.—But

the just shall live by his faith. Hab. 2: 4.—But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. Gal. 3: 11.—That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26: 18.—Even as Abraham believed God, and it was accounted to him for righteousness. Gal. 3: 6.—He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Mark 16: 16.

We must pray the Lord to strengthen and preserve us in the faith. And the Apostles said unto the Lord, Increase our faith. Luke 17: 5.—Who are kept by the power of God through faith unto salvation. 1 Pet. 1: 5.—And so were the churches established in the faith, and increased in number daily. Acts 16: 5.—For we, through the Spirit, wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by love. Gal. 5: 5, 6.

When the believer neglects the grace of God, through unbelief and sin, he may depart from the faith, and have his name blotted out of the book of life. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Tim. 4: 1.—For the love of money is the root of all evil; which while some coveted after, they have erred from the

faith, and pierced themselves through with many sorrows. 6: 10. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2 Pet. 2: 20, 21.—They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Luke 8: 13.—For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6: 4--6.—The Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Ex. 32: 33.

That the little children are simple and unknowing, and that neither belief or unbelief is ascribable or imputable to them, but that they are, through grace, under the favour of God, in this their state of innocency, without the use of any means, is evident from the following scriptures :---Moreover, your little ones, which ye said

should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. Deut. 1: 39.---But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matth. 19: 14.---When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 1 Cor. 13: 11.---For every one that useth milk is unskilful in the word of righteousness; for he is a babe. Heb. 5: 13.---Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 1 Cor. 14: 20.---And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matth. 18: 2, 3.

ARTICLE THIRTEENTH.

OF REGENERATION, OR, THE NEW BIRTH.

OF regeneration, or the new birth, we believe, That after our first parents, Adam and Eve, departed from, and transgressed the commandment of God, whereby they fell from the happy state in which they were created, and, with their whole posterity, fell into a state of sin and misery; and through their fall being made sub-

ject to death temporal and eternal, and thereby lost the image or likeness of God their Creator, which consisted in true righteousness and holiness, and became so depraved and corrupted in their whole nature; by the fall, that the imagination of man's heart is evil from his youth; prone to sin, malice and wickedness: so that no one of fallen Adam's posterity, by virtue of his natural birth or generation, (which is corrupted by sin,) is capable to restore himself again into the favour of God, by true faith and holiness, to a pious and godly life: for that which is born of the flesh is flesh, and consequently carnally minded. For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. 2: 14.

Therefore must all mankind again return unto the earth, from which they were originally taken, and which they so much resemble; inasmuch as the earth doth not bring forth good wheat, unless it be first cultivated and sown with good seed, but of itself bringeth forth tares and noxious weeds. So also is the fallen race of Adam: so soon as the children pass the years of infancy, and childhood, and are come to discern good from evil, their corrupt hearts begin to lust after sin, and, as they are conceived in sin, they are sinfully inclined, and commit sin through their own sinful inclinations; and thus by their own actual sin, they again become sub-

ject to sin and death, from which they were saved, bought and redeemed, by Christ Jesus, who made an atonement for them, with his own precious blood, on the cross.

And, as the heart of man is thus evil and corrupted, God, in his word, requires of every person who has come to the years of understanding, a perfect reformation and change of heart; to cease from sinning, and by faith in the word of God to be born again of God, and after his image be created in righteousness and true holiness. Circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Col. 2: 11.---Thus they are changed from carnal to spiritual; from unbelief to faith; from an earthly mind, to heavenly mindedness, having the mind which was also in Christ Jesus. Crucifying the flesh, with the affections and lusts. Tasting the good word of God, and the powers of the world to come. And thus, being renewed in the spirit of their mind, and having put on the new man, which, after God, is created in righteousness and true holiness, (Eph. 4: 23, 24.) they prove what is that good, and acceptable, and perfect will of God. Rom. 12: 2.---God having freely bestowed on them life and peace, with all the heavenly blessings in Christ Jesus, (which were lost by sin,) with the promise of eternal life and blessedness.

And, where this renovation of the mind and affections of the heart, this new birth, has not

taken place, among all those who have known sin, and have been the servants of it, there Christ, with his healing influence and spiritual life, is not to be found. And without this change of heart, this regeneration, there availeth neither circumcision or uncircumcision, baptism or the Lord's supper, or any ceremonies, be they ever so plausible or glorious in their nature or appearance.

And, as the natural birth of man is accompanied with travail and pain, so also is the new birth accompanied with godly sorrow for sin, and with crucifying the flesh with the affections and lusts. For godly sorrow worketh repentance to salvation not to be repented of; (2 Cor. 7: 10.) and they that are Christ's have crucified the flesh, with the affections and lusts. Gal. 5: 24.

Moreover, as the race of man was not, through Adam's fall, altogether stripped and bereaved of the godly virtues and attributes, so as to be made like unto Satan in wickedness; but have, thro' the grace of God, been kept to retain some good affections and movings of the heart; so also, in regeneration, they will not be made free, altogether, of their innate sins and infirmities, under which they fell through Adam's transgression: but these infirmities remain in the regenerate until death. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. Gal. 5: 17.---Thus, the innate sins and remaining in-

firmities of those who are born again, strive against the law of their new mind, so that their life is a continual warfare against those indwelling infirmities, which they strive to mortify and subdue. And in this warfare, in this conflict with sin, the corrupt affections of the heart, and the lusts which war against the soul, in mortifying and subduing them; and to come out conqueror at the end, the true penitent will hold out faithful unto death; at which time, and not till then, the Christian's warfare will be ended.

And, on the other hand, we reject as spurious, and as a gross error, to ascribe regeneration to infants or little children; and that they, without it, could not be saved. Some pretend to base the regeneration of infants on infant baptism, asserting that when the infant is baptised, it is then born again. Others ground the regeneration of infants on the justification, or general salvation of Christ, whereby all mankind were reconciled and put under grace, when they pretend to say that the infants are regenerated at the conception, and thus placing the new birth, against all reason, before the natural birth. And again, others pretend not to say whether the children are born again before, at, or after their baptism; of whom we hold that they judge of the regeneration which is not founded in holy writ, as the blind do judge of colours: inasmuch as the Lord God has given no intimation of the regeneration of infants in his holy word. And,

Though it be true, that the children are conceived and born in sin, yet have they not known sin, neither have they been the servants of it in committing it, and of which they should repent, be regenerated and renewed in heart; but they are, without this regenerating influence, (of which they are incapable,) holy, and acceptable to God, through the atoning merit of Jesus Christ: insomuch, that among all those of riper years, who, through the regenerating influence of the Spirit, have been born again, and have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him; (Col. 3: 9 10.) and have crucified the flesh with the affections and lusts, none are more estranged from sin, more holy: since the innate corrupt, sinful nature and inclination to sin, is to be found in the most pious believers as well as in children, from their youth up until death. And against this depraved nature, this sinful inclination, this old man, the true believer must watch, wrestle, and be in a continual warfare. Moreover, God, in his word, requires no more of those who have been the servants of sin, than to be born again, and to become as little children, and be like them. For the innocency, tenderness and harmlessness which childhood possesses, is well pleasing and acceptable to God; and is set as an example, which all the regenerate are to copy and imitate.

Of this heavenly birth, and how it is accom-

plished by the Spirit of God and his word, read :
---Seeing ye have purified your souls, in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pet. 1: 22, 23.---Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. 2: 2.---Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. James 1: 18.---For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you, through the gospel. 1 Cor. 4: 15.---Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ, our Saviour ; that, being justified by his grace, we should be made heirs, according to the hope of eternal life. Tit. 3: 5--7.

Farthermore, that regeneration is not an idle and hidden thing, but that it requires a new life and a diligent following after Christ, in his commandments, whereupon everlasting blessedness is promised, read :---Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of

his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name-sake, shall receive a hundred fold, and shall inherit everlasting life. Matth. 19: 28, 29.---For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Gal. 6: 15, 16.---But as many as received him, to those gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1: 12, 13.

But all those who have been the servants of sin, and are not born again, shall not inherit the kingdom of God:---Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. And farther: Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 3: 3, 5, 6, 7, 8.

And, that the regenerated will not arrive to perfection in this life, but that they have a continual conflict with the flesh, the world and sin, till death, read:---Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Phil. 3: 12--14.---I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway. 1 Cor. 9: 26, 27.---For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Gal. 5: 17, 18.---Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. 2: 11.---For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. James 3: 2. --For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find

not. For the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. For I delight in the law of God after the inner man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 7: 18-23.

ARTICLE FOURTEENTH.

OF THE INCARNATION OF THE ETERNAL AND ONLY BEGOTTEN SON OF GOD.

OF the incarnation of the eternal and only begotten Son of God, we believe and acknowledge, That the righteous and just God has thus accomplished his excellent promise, made in the beginning, concerning his Son, who was fore-ordained before the foundation of the world, and, in the fullness of time, was, for our sake, made manifest.

This glorious and hope-inspiring promise was first made unto fallen Adam and Eve, and was afterwards ratified in their seed, as in Abraham, Isaac and Jacob, Moses and David. Of him have all the holy prophets prophesied, and in him did all the patriarchs and fathers hope, as seeing him who is invisible. The Shiloh out of Judah, and the Star out of Jacob, to rise and come forth. This hoped-for promise and prophecy, God has in due time fulfilled. For, when

the sceptre was departing from Judah, and the seed of Jacob becoming tributary to the heathens, our gracious God remembered his holy covenant, and sent his true essential Word, or Son, out of heaven, his kingly throne, upon the earth, to become Man. To accomplish which, God had before chosen and elected the righteous man Joseph, of the house and lineage of David, and Mary his espoused wife, who was highly favoured and blessed among women.

To this glorious advent of the promised Messiah, by Joseph and Mary, the lineal descendants of the house of David, did the Holy Spirit point, as with the hand, from generation to generation; and to the city of Bethlehem, as the place of his nativity, from whence he, that long predicted light, should arise and shine forth: so that all the faithful, who feared God, trusted in his promises and longed for their accomplishment, might learn and know out of which tribe, city and place, they might look for this great Deliverer to arise and come forth.

So Mary, to whom the angel of God was sent with the message that she should conceive of the Holy Ghost, believed the message; and, by the power of God, she conceived of the Holy Ghost, the true essential WORD, which was in the beginning with God, and by whom all things were created. This Word, through the operating power of Almighty God, in her, became flesh, or Man: and thus from her was born the Son of the Highest, whom she before conceived of the Holy Ghost.

On this wise the everlasting and only begotten Son of the living God became a visible Man, subject to sorrow and pain ! He was wrapped in swaddling-clothes, and laid in a manger. He was brought up at Nazareth, under the care of Joseph and Mary, his father and mother. He was subject to hunger and thirst ; became weary, groaned and wept ! He grew up, increased in wisdom and stature, or age, and in favour with God and man. Thus the eternal Son of God, in the days of his incarnation, did not remain equal with God his heavenly Father, in an invisible, impassible, immortal and spiritual form ; but for our sake he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; (Phil. 2: 7.) in a visible, passible, mortal form ; in all things made like unto us, sin excepted, that he might thereby deliver us from the poisonous sting of the old serpent, and from eternal punishment.

Therefore are all the true witnesses of Jesus Christ in duty bound to believe and acknowledge, according to the holy scriptures, that the Word, which was in the beginning, which was then with God, and which was God, and by whom were all things made ; that this Word went out from God, his Father, came into the world, and through the power of God, himself became flesh, or Man : so that the visible glory, as of the only begotten of the Father, full of grace and truth, was felt and seen,

In this manner did He, who before was equal in brightness and glory with God his Father, and who thought it no robbery to be equal with God, (Phil. 2: 6.) being essentially the same, divest himself of his brightness and glory which he had with his Father, and became Man. He who was before exalted above the angels, and was equal with God his Father, though in an invisible and immortal form, is now made lower than the angels, and made like unto his brethren, in a visible and mortal form. He who was rich with his Father, became poor for our sake ; and for the joy that was set before him, endured the cross, despising the shame. Heb. 12: 2.— He who, in the presence of the Apostles ascended into heaven, is the same that first descended from God out of heaven into the lower parts of the earth, and is now ascended above all heavens. This is the great mystery of Godliness, which is believed but by few, as it is too great and high to be comprehended by human or carnal reason, that God was manifest in the flesh. But thus he came, and appeared as an all-sufficient Redeemer and Saviour ; and as an everlasting light, sprung up to them which sat in the region and shadow of death.

And in like manner as the manna, or bread, which the children of Israel did eat in the wilderness, *was bread from heaven*, (Neh. 9: 15.) inasmuch as it was not the natural production of the earth, but came down from heaven, notwithstanding its being prepared as bread on the

earth; so also doth Christ call his flesh the living bread which came down from heaven, intimating to his audience that they shall see the Son of man ascend up where he was before: because his flesh or body was not of Mary, or any created substance, but alone of the Word of Life, which came down from heaven and was made flesh.

Even the same was HE who spake with Moses on the mount, and in the desert; and HIM it was whom our Fathers tempted in the wilderness and withstood his Spirit. HE is the same who was in the beginning. HIM have the Apostles seen with their eyes, and handled with their hands. Of HIM did they bear witness, and showed unto us that eternal life, which was with the Father, and was manifested unto them, even the Word of Life. And,

Though the Son of God was, for a short time, divested of his brightness and glory, inasmuch as he was made lower than the angels, having made himself of no reputation, by taking upon him, and appearing in the form of a servant; yet was he not, in this his state of humiliation, deprived of his Sonship and Godhead with his Father. For, when God brought in the first-begotten into the world, he prepared him a body, not of any created existence, essence or substance, but alone of the Word of Life, which was made flesh: saying, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits,

and his ministers a flame of fire. But unto the Son he saith, 'Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom. Heb. 1: 6-8.--And thus, as the true God, he is worshipped of all the angels of God.

In accordance with this, was Christ transfigured, on the Mount 'Tabor, in the presence of his Apostles, Peter, James and John : and his face did shine as the sun, and his raiment was white as the light. And when a bright cloud had overshadowed them, there was a voice distinctly heard from the cloud ; the eternal Father declaring him to be his well beloved Son, in whom he was well pleased. According to this declaration have all the Apostles, with the true believers, believed that this visible, apprehensible Jesus Christ is the Son of God, and true God with the Father, and essentially one with him, and as such have honoured, adored and worshipped him. Therefore it is essentially necessary to salvation that all true believers acknowledge wholly that this crucified Christ Jesus, visible and invisible, as dying on the cross and rising in immortality, that he is the true God, and Son of God ; (John 20: 28.) God and Man, in one undivided person : to Him be honor and praise for ever, Amen.

Of the promises of a Saviour, read :—How God, in the beginning, promised to fallen Adam and Eve, to put enmity between Satan and the woman, and between their seed, namely : And

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 3: 15.—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. 18: 15.—For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9: 6.—Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Jer. 23: 5, 6.

And that this Saviour of the world had his descent, originally, not from the Fathers, neither from Mary, or any created being; but that he descended from God, and was sent by him, though conceived and born of the Virgin Mary, read:—Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 7: 14.

Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then

Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. Matth. 1: 18-20.—And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God. Luke 1: 30-35.

Moreover, St. John, in his Gospel, gives the following account of the incarnation of the eternal and only begotten Son of God, namely:—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him

was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1: 1, 2, 3, 4, 5, 14.—Farthermore, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. 1 John 1: 1, 2.

Of the estate of humiliation of the eternal Son of God, read:—Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Phil. 2: 6--8.—Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man. For it became him,

for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Heb. 2: 7, 9, 10.—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich. 2 Cor. 8: 9.—Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of God. Heb. 12: 2.—I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—John 6: 51, 58.

How Jesus, when he appeared in the flesh, in the days of his humiliation, was, by all the holy men of God, acknowledged and worshipped as the true God, and Son of God, read:—But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matth. 16: 15, 16.—Understand, the true Son, the same with the Father, as come forth from Him; and not one produced in time, or an adopted son, as those believers are who by faith are called the sons and daughters of God. Grace be with you, mercy, and peace,

from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

2 John 3.—Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1: 49.—Martha saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. John 11: 27.—And Philip said (unto the eunuch), If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8: 37.—Now, when the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. Matth. 27: 54.—Jesus said unto the man that was blind from his birth, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, 'Thou hast both seen him, and it is he that talked with thee. And he said, Lord, I believe. And he worshipped him. John 9: 35--38.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.—Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20: 27--29.—Whose are the fath-

ers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Rom. 9: 5.---And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen. 1 John 5: 20, 21.

ARTICLE FIFTEENTH.

OF THE NECESSITY OF THE KNOWLEDGE AND ACKNOWLEDGMENT, THAT JESUS CHRIST IS GOD AND MAN IN ONE PERSON.

OF the necessity of the knowledge and acknowledgment, that Jesus Christ is God and Man, in one person, we believe and confess, that all true Christians will, from experience, know, that a true knowledge of the Son of God, that he is God and Man in one person, is the foremost article of our Christian faith, and the most essential to salvation. For it is not enough to know and acknowledge Christ alone after the flesh, as man; that he was born of the Virgin Mary; and that he was made like unto us, sin excepted: but it is of the greatest importance to know him after the Spirit, according to his eternal Godhead; that he was from eternity, and, in an ineffable manner, was born and came forth from the true God his Father, as the essential word and wisdom proceeding from the

Most High : with whom, before the foundation of the world, he was equal in brightness, glory, strength and might, and in the eternal Godhead. And thus the eternal Son of God, for our justification, became a visible man, that he might, with his visibly present and holy manhood, set before us a holy, unblameable example, in doctrine and conversation, to copy after, and to follow his footsteps.

And, according to his divine strength and power, he hath rescued and redeemed us from the captivity of the devil, sin, death and hell. And there is no other remedy, or name given us, in heaven or in earth, whereby we may be saved. To this end is Christ Jesus made unto us, of God, wisdom and righteousness, sanctification and redemption. 1 Cor. 1: 30.—For neither Moses, with his threatening and chastening law, nor Aaron, with all the Levitical priesthood and their sacrifices and offerings, (in which sacrifices there was a remembrance again made of sin every year. Heb. 10: 3.) were able to deliver and redeem the lost and sinful race of man ; but in passing by, they left them lie in this their deplorable estate. For it was out of the power of perishable man to redeem his brother and reconcile him to God : inasmuch as no mortal being could deliver the soul from eternal death. But He, the atoning Lamb of God, who verily was fore-ordained before the foundation of the world, but was manifested in these last times, has, with his own precious blood, paid the ran-

som, by taking upon him our sins and transgressions, and by restoring that which he took not away. And He alone was found worthy, in heaven and on earth, to open the book sealed with seven seals. And He it was, who, by his coming into the world and suffering in our stead, has again opened the way to heaven, which was barred by sin. And this he did, not with the blood of goats or calves, or with the blood of any perishable being; neither with silver or gold, but with his own precious blood, he has obtained eternal redemption for us.

And, like as the sun in the firmament of heaven is endowed, by its Creator God, with bright shining and glorious rays of light, so that he is the eye and light of the world, which maketh light out of darkness, dispensing its glorious beams of light on all visible things around, without the aid or participation of any; so also hath Christ Jesus, the Sun of Righteousness, the Creator, Lord and Ruler of the sun and all things, without the agency of any created being or thing, accomplished the work of our redemption, by coming forth from the Father into the world; a light from heaven, to dispel the darkness of this benighted world. And being received by many of the children of men, he imparted himself to them, (without partaking of their corruption,) by rising in their hearts, and shining forth as the bright Morning Star, and the Sun of Righteousness, with healing in his wings. Therefore, to Him, the true

God of heaven and earth, be ascribed all the glory, honour and praise, for our redemption; and not to any created, sinful being, like ourselves; lest we be found to rob the Creator of his glory, worship and adore the creature, by trusting in man and making flesh our arm, (Jer. 17: 5.) and thus depart from our glorious Saviour, Redeemer and God, and fall into idolatry by seeking the living among the dead, where he is not to be found.

And herein is seen the love and goodness, justice and severity, of God. His love and goodness towards his fallen creatures, in that he provided for them a Saviour and Redeemer, to save and redeem them from this their lost estate; and his justice and severity, in that nothing could restore the fallen race of man, who had transgressed his holy law, into his favour again, atone for their guilt and crime, and satisfy his broken law, than alone the blood and death of the only begotten Son of God. Moreover, his love and goodness is conspicuously seen in that he saw them lie helpless in this their lost condition, and in pity he condescended to clothe himself in flesh and became a man like unto us, sin excepted, to make us fallen and degraded creatures accessible to him. For if man, in this his frail and sinful body, could not behold in their immortal glory those heavenly messengers who have been sent to man with tidings from above, unless they were clothed with a body like our own; (Gen. 18: 2.) much less

can mortal man, with his mortal eyes, behold the immortal, eternal, holy and glorious CREATOR. Therefore did the Son of God clothe himself in a body like our own, and became a dying man, made like unto his brethren, and thus was seen and felt the glory of the eternal and only begotten Son of God, wandering about in the form of a servant, doing good, thereby giving us a copy and example, to copy after and to follow his footsteps. Here is seen the love of Christ, which passeth knowledge; in that, while we were yet sinners, Christ died for us. Rom. 5: 8.

And, notwithstanding Christ suffered for us in the flesh, was crucified and died; yet it was impossible that death should have dominion over him, and hold him captive, and that his holy flesh should see corruption. But he himself has the keys of hell and of death; and has power to open and to shut; to lay down his life, and to take it up again: and it is he that liveth and was dead; and, behold, he is alive for evermore. Rev. 1: 18.

It is therefore essential that every believer should have a sound knowledge and conception of Jesus Christ, both of his eternal Godhead, and his pure, holy and unspotted manhood; and with a firm faith believe in him as the incarnate God. On this belief, the Holy Spirit has promised everlasting life. John 3: 16.—And on this rock [confession, belief, foundation,] did Christ build his church, against which the gates

of hell shall not prevail. And, on the other hand, that all unbelievers, who do not confess and believe that Jesus Christ is come in the flesh, that is, that the Son of God became man, appeared among us in the flesh, are not of God, but are of the spirit of antichrist, of whom there were some already in the Apostles' days, as also will arise in the last days. 1 John 2: 18.

Of the necessity of the foregoing confession, read:—And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. John 17: 3.—Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; for there is no Saviour besides me. Hos. 13: 4.—Jesus saith unto Thomas, I am the way, and the truth, and the life: no man cometh unto the Father, but by me: If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. John 14: 6, 7.—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven,

and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 5-11.—Yea doubtless; and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is thro' the faith of Christ, the righteousness which is of God by faith. 3: 8, 9.

Moreover, Jesus said to Peter, after he had owned and acknowledged him to be the Christ, the Son of the living God,—Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. Matth. 16: 16-18.—And when the apostle Thomas owned and acknowledged the visible, apprehensible man, Jesus, to be his Lord and his God, Christ did not reprove him, but accepted it as sound faith, when he said to Thomas, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20: 29.—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls. 1 Pet. 1: 8, 9.

In addition to the foregoing, see the many scripture passages in which the Apostles, by the Holy Spirit, have laboured to prove that the Son of God does not dwell hidden and concealed in the man Jesus; but contrariwise, that the man Jesus is Christ the anointed, the Saviour of the world, the Son of God which came down from heaven: and on this confession is the promise of life given. Read:—And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name. John 20: 30, 31.—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John 4: 15.—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 5: 5.—Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 2 John, 3.—Whosoever believeth that Jesus is the Christ, is born of God. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. 1 John 5: 1, 10.—And when Silas and Timotheus were come from Macedonia, Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ. For he mightily convinced the Jews, and that publicly, shewing

by the scriptures that Jesus was Christ. Acts 18: 5, 28.

Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 1 John 2: 22.—Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4: 2, 3.—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 5: 7.—Read farther, That we are purchased and redeemed from sin and eternal death, by no other means than by the death and blood of the Son of God. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.—But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.—Much more then, being now justified by his blood, we shall be saved from wrath thro' him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Rom. 5: 8–10.—But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of

goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Heb. 9: 11, 12.

If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Rom. 8: 31, 32.---Hereby perceive we the love of God, because he laid down his life for us. 1 John 3: 16.---For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 Pet. 1: 18, 19.---In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John 4: 9.

ARTICLE SIXTEENTH.

OF THE LIFE, PASSION, DEATH, BURIAL, RESURRECTION AND ASCENSION OF JESUS CHRIST; AND OF THE RECEPTION OF HIS GLORY AGAIN WITH THE FATHER.

OF the life, passion, death, burial, resurrection and ascension of Jesus Christ, and of the reception of his glory again with the Father, we believe and acknowledge, That the Lord Jesus, in the days of his humiliation in the flesh, (which continued about thirty-three years,) has, during all which time, in his holy life and

conversation, set before us holy and divine examples, by word and by deed ; whose holy life, and divine examples, every believer should copy after, and, in the regeneration, follow him in his footsteps. In the days of his youth, he manifested obedience to his father and mother. And when the time was fulfilled, he, in perfect obedience to his heavenly Father's will, commenced his mediatorial office, for which he was sent ; and published to the children of men his heavenly Father's will. He made the deaf to hear, the blind to see, the dumb to speak ; he cleansed the lepers, cast out devils, and raised the dead ; he forgave sins unto men, and to those who believed on him he promised eternal life.

All these things did Christ, not in the manner in which his Apostles and others, who were endowed with miraculous gifts, did ; for to these Christ himself gave the power of working miracles, but to him the power is inherent, he having all the power in heaven and in earth. Therefore he said to the two blind men, (Matth. 9: 28-30.) Believe ye that I am able to do this ? They said unto him, Yea, Lord. - Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened. And again : But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately

he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. Mark 2: 10-12.—And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6: 40.—My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish. 10: 27, 28.

And thus did the Lord Jesus accomplish the work which his Father gave him to do. And, as the true light from heaven, he shone in this benighted world; testifying and proclaiming against their evil deeds, and reproving and convincing sinners of the evil of their works and ways. At this, the blind Scribes and Pharisees, who knew not the light, were offended, and through envy and hatred, opposed him in his divine works and miracles, ascribing them to the operations of the devil; saying, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And therefore they delivered the innocent One into the hands of the heathen governor, Pontius Pilate. Here he was brought before a heathen tribunal, as a lamb to the slaughter; where he was oppressed, examined, afflicted and punished; but, as a sheep before her shearers is dumb, so opened he not his mouth. Isa. 53: 7.—They mocked him—spit in his face—buffeted and scourged him;

and they wounded his sacred head, by putting a crown of thorns thereon. And finally, they divested him of his raiment, and nailed him to the cross, by driving the rugged nails through his hands and his feet. And, to brand him as the chief of malefactors, they erected his cross between two thieves, who were crucified with him. Here, when he thirsted, they gave him vinegar to drink mingled with gall. Matth. 27: 34.—And Jesus, when he had cried with a loud voice, yielded up the ghost. And when they saw that he was dead, they pierced his side with a spear, and forthwith came there out blood and water.

Thus did the Lord Jesus die on the cross, commending his spirit into the hands of his Father. And through his death and resurrection, the heavens and the earth were moved and shaken. Insomuch that the sun was veiled in universal darkness; the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Matth. 27: 51–53.

And, as the Lord Jesus manifested, in the days of his flesh, his passion and death, that he was truly Man; so also did he manifest that the self-same Man is also the true God with his Father. For he had the power over the keys

of hell and of death ; and was able to raise up the destroyed temple of his body in three days. He had power to lay down his life, and he had power to take it again. Therefore it was impossible that he should be holden of death, and that his holy flesh should see corruption ; (Acts 2: 24, 31.) for on the third day he rose, triumphantly rose from the dead, by the glory of his Father, and appeared to his disciples, where the doors were shut, for fear of the Jews, and stood in the midst, and saith unto them, Peace be unto you. With these he did eat and drink, being seen of them alive, forty days after his passion, and speaking of the things pertaining to the kingdom of God. Acts 1: 3.—And hereupon he was taken up, in the presence of the Apostles as they were gazing, and a cloud received him out of their sight. And thus he ascended up into heaven, and sat down at his Father's right hand.

So has the only begotten Son of God suffered, was crucified and put to death in the flesh, but quickened by the Spirit. 1 Pet. 3: 18.—He was again glorified with the glory which he had with the Father before the world was ; being equal with the Father : and from henceforth dieth no more ; death hath no more dominion over him. Rom. 6: 9.—But as a Ruler, he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. 19: 16.—And he will rule over the Mount Zion, and over the house of Jacob, and live for ever and ever.

Of the unblameable life and conversation of Christ, and of his obedience to his parents, read : And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. And all that heard him, were astonished at his understanding and answers.— And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2: 40, 47, 51, 52.

And furthermore, how Jesus, in the fulness of time, commenced his office, and in his Father's name wrought many glorious miracles, read :—When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick : that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Matth. 8: 16, 17.—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people. 9: 35.—Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : the blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the gospel preached to them. 11: 5.—Then

the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence : and great multitudes followed him, and he healed them all. 12: 14, 15.—How God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. Acts 10: 38.

How Jesus, as the light of the world, testified against the works of darkness, and was therefore delivered into the hands of sinners, read :—The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. John 7: 7.—And the light shineth in darkness ; and the darkness comprehended it not. 1: 5.—And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. 3: 19.—He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. 15: 23, 24.—If the world hate you, ye know that it hated me before it hated you. 15: 18.—Behold we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles. Mark 10: 33.

Moreover, how Jesus Christ, in the days of his humiliation in the flesh, was obedient to his

heavenly Father, read :—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2: 8.—Though he were a Son, yet learned he obedience by the things which he suffered. Heb. 5: 11.

Of Christ's passion, death and burial, read :—For dogs have compassed me ; the assembly of the wicked have enclosed me ; they pierced my hands and my feet. Ps. 22: 16.—They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink. 69: 21.—He was oppressed, and he was afflicted ; yet he opened not his mouth. Isa. 53: 7.—He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away ; and who shall declare his generation ? for his life is taken from the earth. Acts 8: 32, 33.—Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors. Isa. 53: 12.—When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple : he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and

laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed. Matth. 27: 57-60.

Of the resurrection of Jesus Christ, read :— In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. Matth. 28: 1-7.—And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Mark 16: 6.— Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre. And they entered in, and found not

the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Luke 24: 1-5.

Of Christ's exaltation, the reception of his divine glory and equality with the Father, and his ascension into heaven, read:---And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matth. 28: 18.---Ought not Christ to have suffered these things, and to enter into his glory? Luke 24: 26.---And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. John 17: 5.---Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. Heb. 2: 7, 8.---Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5: 31.---Wherefore God also hath highly exalted him, and given him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 9-11.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you....And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. Luke 24: 36, 50, 51, 52.---So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16: 19.---And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1: 9-11.

ARTICLE SEVENTEENTH.

OF THE OFFICES OF CHRIST; AND OF THE PROPER CAUSE, AND MOTIVE, OF HIS COMING INTO THE WORLD.

OF Christ and his offices, we believe and acknowledge, That he is the true Prophet, Priest and King, who was predicted by Moses, and by all the holy prophets; and to whom the former

priests and kings, as figures and types of him, pointed. And that his proper cause and motive of coming into the world was, to destroy the works of the devil; to seek and to save that which was lost, and to deliver the whole race of man from the bondage of sin, and the power of the devil; to redeem them, and reconcile them with God his Father: and thus to save lost sinners from eternal ruin.

And, as respecting his prophetic office, he came forth from the Father, and came into the world, to deliver unto all men, by the Gospel, the counsel and will of God; the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. 3: 9.---And thus did he come to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. Luke 4: 18, 19.---And according to this counsel, this Gospel which is delivered as the last voice and will of God, which he has spoken in these last days, by his Son, must all the children of the new covenant walk, as the perfect rule of their faith and practice, in their whole life and conversation. And this covenant will stand to the end of the world.

Moreover, as it respects his priestly office, he has fulfilled and changed the Levitical priesthood; and by one offering, the offering of himself on the cross, he hath perfected for ever them

that are sanctified ; and thus he opened the way to the most holy in the heavens. And by this, his own offering, which is of infinite worth, he hath fulfilled and accomplished the law, and hath obtained eternal redemption for us. Heb. 9: 12.---And when he had made reconciliation for us with the Father, he sat down on the right hand of the Majesty on high, there to be an Advocate, Mediator and High Priest, with God his Father, for all his faithful followers, who look unto him ; where he ever liveth to make intercession for them.

And in relation to his kingly office, he came down from heaven with the power of his almighty Father, and as a powerful King of kings, and a commander to the people, he shall execute judgment and righteousness in the land: And he is the end and accomplishment of all the kings in Israel. And as his kingdom was not of this world, but consisted in a spiritual, heavenly kingdom, he rejected all the offers of an earthly kingdom, and eluded all attempts to make him a king. Meanwhile, he was labouring to erect and establish, with those of his followers, that spiritual, heavenly kingdom, which he came to establish. And by reforming, changing and fulfilling the law and custom of Moses, he, as a commanding King among his people, taught them against taking revenge, either by word or deed ; but commanded them to beat their swords into plow-shares, and their spears into pruning-hooks ; and not to learn war any

more. But that they should, on the contrary, love their enemies, bless those who curse them, and pray for those who despitefully use, and persecute them. And that they should not think of destroying their enemies, in shedding their blood by fleshly weapons of war : for Christ their King equipt his people, against their enemies, alone with the armour of God, the sword of the Spirit, which is the word of God ; therewith to war, in this their spiritual warfare, against their own flesh, the world, and the wiles of the devil. And with this sword will the good soldier of Jesus Christ fight the good fight, conquer his spiritual enemies, finish his course, and through grace will obtain a crown of life and righteousness, which the Lord, the righteous Judge, the King of kings, shall give him and all those who love his appearance. 2 Tim. 4: 7, 8.

That Christ, as the promised Prophet and accomplished Teacher of the will of God, must be *heard* and *obeyed*, read: --The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken. Deut. 18: 15.---A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear. Acts 7: 37.---For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come

to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. 3: 22, 23.---We have also a more sure word of prophecy: Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pet. 1: 19.---God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1: 1, 2.

Of the prophecies of Christ, read:---And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Matth. 24: 2, and throughout the chapter. Luke 17: 20-37.

Of Christ's priestly office, read:---And having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith. Heb. 10: 21, 22.---For the priesthood being changed, there is made of necessity a change also of the law. 7: 12.---For if that first covenant had been faultless, then should no place have been sought for the second. 8: 7.---Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. 10: 9, 10.---But Christ being come a High Priest of good things to come.---9: 11.

Of his sermons read:—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease, among the people. Matth. 9: 35.—5: 1, 2.—11: 1.—Now, after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark 1: 14.

Of Christ's kingly office, read:—Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech. 9: 9.—Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Math. 21: 5.—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23: 5.—Behold, a King shall reign in righteousness, and princes shall rule in judgment. Isa. 32: 1.—Rabbi, thou art the son of God; thou art the King of Israel. John 1: 49.

Of Christ's spiritual kingdom and its government, read:—And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1: 32, 33.—For he is Lord of lords, and King of kings; and they that are with him are call-

ed, and chosen, and faithful. Rev. 17: 14—But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. 2: 9.—And ye shall be unto me a kingdom of priests, and a holy nation. Ex. 19: 6.—And hast made us unto our God kings and priests: and we shall reign on the earth.—Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Rev. 5: 10, 13.

ARTICLE EIGHTEENTH.

OF THE CHURCH OF GOD, AND THE COMMUNION OF SAINTS.

OF the Church of God and the communion of Saints we believe, That the children of men, according to their natural birth of the flesh, are of a sinful nature; and, when they arrive to understanding, and as every imagination of the thoughts of their heart is only evil continually, (Gen. 6: 5,) they follow the ways of sin and wickedness, and thus decline and depart from their Maker God. It therefore pleased God, (who is of purer eyes than to behold evil) in his infinite wisdom and goodness, from the beginning of the world, to call, choose, and separate, from all the nations and kindreds of the earth, a peculiar people, as members of his Church. And these are they, who have turned their ears

to the calling voice of God ; who renounce the world with all its sinful lusts, alluring vanities, superstitious and idolatrous worship, and false religion ; and who, by the calling voice of God are united to Christ, and have submitted themselves under his divine teaching, as obedient members of his body, and sheep of his pasture; and are renewed after the image of Christ, in whom they are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. (Col. 2: 11.) These walk not after the flesh, but after the spirit. Rom. 8: 1.

This Church of God, took its first rise upon earth, with Adam and Eve, in Paradise. Gen. (1: 27.) And afterwards with Enoch, Noah, and with all those, who, with them, called on, worshipped and adored, that high and holy name of God, in the early or first time, before the promulgation of the law, by Moses.

After this, the Lord God established his covenant, or Church, with Abraham and his seed ; (Gen. 17: 2—11,) and gave him as a seal of the Covenant, Circumcision ; with various laws, rights, ceremonies and customs. This continued until the coming of Christ ; and was, as under the law of Moses, the second period of time.

And lastly God sent his Son, to whom all power is given in heaven and in earth ; and who entered into a new covenant with the house of Israel, and with the house of Judah, (Jer. 31:

31,) and to which he invited all the Gentile nations of the whole earth ; and all those who are willing to forsake their vain delights, and sinful pleasures, and submissively bow under this new covenant. With such, and such only, hath Christ established and replenished his Church. And this covenant, this church, which is the third period, or time, will stand and continue unalterably, in faith and practice, until the appearance of our Lord Jesus Christ.

And, although the Children of God have had sundry Laws and ceremonies, in these three different periods of time, whereby to regulate their life and practice ; yet they were all consistent with the will and purpose of God ; and were all given to one people, namely, to those who in all times constituted the church of God, and were moved and led by his Holy Spirit.

This Church and assembly of believers has not always been visible to the eyes of all men, but has often disappeared and retired from the eyes of a sinful and blood-thirsty world, as of whom the world was not worthy. This may be clearly seen by Noah and his house being shut up in the ark apart from all the world. (Gen. 7: 13.)—Also, by the children of Israel, in the Red Sea ; (Ex. 14: 22, 23,) and here and there in their forty years' journeying in the Wilderness.—Also by the pious in Judea, before the bloody sword of Manasseh ; (2 Kings 21: 16,) and by all the Godly in Israel under the

cruel threatenings of Jezebel. (1 Kings 18: 4, 13.) And moreover, the Bride, the Lamb's wife, the Church of Jesus Christ, fled into the wilderness, where she hath a place prepared of God, a thousand two hundred and three score days; there to be nourished and concealed from that cruel beast, the great red dragon, that antichrist who with his tyrannical and bloody sword and brand, opposeth and exalteth himself above all that is called God, or that is worshipped. Rev. 12: 1--6.—But afterwards she appeared again, by the grace of God, in her former light, grounded and built on her first foundation which is Christ and the Apostles.

And, in like manner as the temple of Solomon was laid waste, in its first building, but when it was re-built it continued until the coming of Christ, in the flesh; so we hold that the Church of Christ, which is again built upon the foundation of the Apostles and prophets, will continue to stand, in its purity and light, till the second coming of Christ from heaven.

All the faithful believers, who constitute the Church of God, are, as members of one body, united together in the band of love; are like minded one toward another according to Christ Jesus. (Rom. 15: 5.) 'They walk by the same rule of the word of God, they mind the same things; (Phil. 3: 16,) have communion together: and as every man hath received the gift, even so they minister the same one to another, as good stewards of the manifold grace of God. (1 Pet. 4: 10.) Those whom the Lord hath

blessed with Spiritual gifts, will administer the same, charitably, one to another, to the edifying of the soul; and those whom God hath blessed with temporal things, will do good, and administer of the good things of this life, to the relief of the poor and needy. And by thus communicating both their spiritual and temporal things, they manifest that they are of one mind, having so far all things common, that there may be lack of nothing. And thus they lay up in store for themselves a good foundation against the time to come. 1 Tim. 6: 17--19.—This Church of God has been upon the earth from the beginning of the world; whether she consisted in a small or a large number of her members; or whether in a state of concealment, or, in an open and visible state: and so will she continue, as having the promise of Christ's presence to the end of the world. Matth. 28: 20.

Of the Church of Christ, which consists of believing regenerated members, who are united and purified by the renewing of the Holy Spirit, read, For thou art a holy people unto the *Lord* thy God, and the *Lord* hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Deut. 14: 2.—And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people

unto the *Lord* thy God, as he hath spoken. 26: 18, 19.—But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. 2: 9.

How the Church of God, as grounded and built upon Christ, must submit to him as her head, read :—And upon this rock (this foundation, which is Christ,) I will build my church, and the gates of hell shall not prevail against it. Matth. 16: 18.—For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be unto their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5: 23--27.—And gave him to be the head over all things to the church, which is his body the fullness of him that filleth all in all. 1: 22, 23.—Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the

sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. 4: 13-16.—That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. 3: 15.

Of the communion of Saints, read: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1: 7.—And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2: 42. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. 4: 32.—For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. 1 Cor. 12:

12--14.—For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus. Gal. 3: 27, 28.--- That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one. John 17: 21, 22.

ARTICLE NINETEENTH.

OF THE SIGN, CHARACTER AND TOKEN OF THE CHURCH OF GOD, WHEREBY SHE MAY BE KNOWN AND DISTINGUISHED FROM ALL OTHER PEOPLE AND NATIONS.

OF the Church of God, whereby she may be distinguished from all other people and nations of the earth, is, First: by her Saving Faith, which worketh by love; which is wrought in the heart by the preaching and hearing of the word of God. And therefore it is not founded on the ordinances and institutions of men, but alone on the word of God: and worketh so powerfully in the heart of man, as to turn it away from all visible objects and sinful lusts and affections, to the invisible God and to his heavenly inheritance. And

Secondly, All the children of God, as members of his Church are known by their being

renewed in the spirit of their minds, being born again of God by the regenerating influence of the Holy Spirit, in putting off the sins of the flesh by the circumcision of Christ. For, as by the natural birth we obtain a human nature, tendency and disposition, which is carnally minded and bringeth forth the fruits of the flesh; so, in like manner do we, by the new faith, or, regeneration, obtain a spiritual and divine nature, which is spiritually minded, and bringeth forth the mind which was also in Christ Jesus, and the divine fruits of the spirit. And

Thirdly, Is the Church of God known by the good works, which its faithful members show forth, by their unfeigned faith, as their fruits of thankfulness. Which works, however, are not to be done after the commandments and doctrines of men, in a voluntary humility and will-worship; but to imitate Christ and his apostles and to be followers of God, as dear children; and walk in love, as Christ also hath loved us. Proving what is acceptable unto the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. And with these divine virtues should all believers be invested, that they may appear as a light on a candlestick, and as a city that is set on a hill cannot be hid, but will shine forth as a light of the world that thereby their Father in heaven may be glorified. And as a tree which is known to be good by the good fruit which it bears. And

Fourthly, Will the Church of God be known by the glorious and honourable appellations given to her by the Holy Spirit: as, a City, and Temple of the Living God, wherein he dwelleth and walketh; the Bride the Lamb's wife; Daughter of Zion, and Chaste Virgin espoused to Christ by faith. Now, as all cities are known to what king or government they belong, by their loyalty, faithfulness and fidelity which they manifest to their king and governor; so also is the Church of God known to belong to Christ Jesus, by her loyalty, faithfulness and fidelity to him, as her King and head, in all matters of faith and religion, by acknowledging, honouring and obeying him in keeping his commandments. And as a chaste virgin will leave father and mother and all strange company, and, in love, submit herself to her beloved bridegroom; so must all the children of God, forsake and depart from all false religion, flee the voice of a stranger, be united to Christ and submit to him in love, hear his voice by the preaching of the gospel, and obediently follow after him.

Fifthly, Are the people of God known by their faithful and true Ministers, who, according to the apostle Paul must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his

children in subjection with all gravity. (1 Tim. 3: 2--4.) They must feed the flock, not for the sake of eating the fat thereof and of clothing themselves with the wool; (Eze. 34: 2, 3,) but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. (1 Pet. 5: 2, 3.) They must not speak their own words but the Lord's, and do his work. Studying to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. (2 Tim. 2: 15.) That the word may go forth as from the mouth of the Lord, and not return void, but bring forth fruit, accomplishing that for which it was sent. So that by the preaching of these glad tidings, the hearts of the sons of men may be turned, according to the counsel and will of God, from their evil ways and from the evil of their doings, and be converted unto the Lord their God.

And lastly, Are the true disciples of Jesus Christ, as his church known, by their undissembled divine love: which Christ himself has given as a token whereby all men should know them to be his disciples. This love consists in loving the Lord God with all the heart, and with all the soul, and with all the mind, and with all the strength: And to love thy neighbor as thyself. (Mark 12: 30, 31.) And farther it consists in keeping the commandments, of God: For Christ says, He that hath my commandments, and keepeth them, he it is that lov-

eth me: And again, If a man love me, he will keep my words. (John 14: 21, 23.) Moreover, this love consists also in loving our brethren and neighbours as we love ourselves; not in word neither in tongue; but in deed and in truth: so that those whom the Lord has blessed with spiritual gifts, will, in love to his neighbour, administer of the same to the edifying of the soul; and those whom the Lord has blessed with temporal things, will administer thereof to his needy brethren those things which are needful to the body, so that there be no poor and needy, who suffer spiritual or temporal want in the true Israel of God.

Furthermore must the true disciple of Jesus Christ have charity to all men, in doing good according to his ability, and were it even to his most noted enemies, and those who persecute him even to death; and not to resist with fleshly weapons; but to copy after Christ, who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. And when he was persecuted, and was brought as a Lamb to the slaughter, and nailed to the cross, he, as a sheep before her shearers is dumb, so opened he not his mouth, in revenge, but prayed for his persecutors and murderers; leaving an infallible and undeceivable example for his disciples to copy after and imitate. And as all faithful soldiers will disengage from the affairs of this life, that they may please him who hath

chosen them to be soldiers ;—putting on the livery of their Lord and King, in token of their loyalty, faithfulness and submission, and as a badge to distinguish them from strangers and aliens ; even so must all faithful soldiers of Jesus Christ, wear his livery and garb, as a token of their fidelity ; and having on the whole armour of God to be able to stand for the cause of their Captain till death, and thereby to be known and distinguished from all other people and nations.

Therefore, where there is a true belief in the Father, Son, and Holy Spirit ; and in the justification, redemption, passion, death, resurrection and ascension of Jesus Christ ; of the resurrection of the dead, and of eternal judgment : and where the ordinances of the Lord, as baptism, the Lord's Supper, excommunication and the like are duly attended to, according to his word : and with true piety, in these ordinances to follow after Christ in the regeneration : *there* is the city and Church of the living God, the pillar and ground of the truth ; (1 Tim. 3, 15.) The tabernacle of God with men, where God himself shall be with them, and be their God : (Rev. 21: 3.) Such a body as *this* hath Christ for its Head, Deliverer and Saviour. But where these signs and tokens are not to be found, and the statutes and commandments of men are substituted, there is not the church of God, but an empty renown and vain glory of the same.

How to obtain a knowledge of the true faith, read :---So then faith cometh by hearing, and hearing by the word of God. Rom. 10: 17.---He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John 7: 38.—That your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2: 5.---For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. Gal. 5: 6.---Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11: 1.---For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written the just shall live by faith. Rom. 1: 16, 17.

How the children of God are to be known by their new birth or, regeneration, read :—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. 1 Pet. 1: 23.—And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matth. 19: 28.—For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision but a new creature. Gal. 6: 15.—That which is born

of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 3: 6-8.—Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. 2 Cor. 5: 17.

How the true members of Christ are to be known by their pious and godly walk and conversation:—read, Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matth. 7: 19-21.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 5: 16.—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother. 12: 50.—Ye are my friends, if ye do whatsoever I command you. John 15: 14.

Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. Phil. 2: 14-16.—Little

children let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God. 1 John 3: 7--9.

How the people of God are known, by their being separated from all the sinful nations of the world ; and by submitting themselves under Christ their Head, hearing his voice, and keeping his commandments, read:—Wherefore, my dearly beloved, flee from idolatry. Ye cannot drink the cup of the Lord, and the cup of devils ; ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. 10: 14, 21.—Be ye not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, And will be a Father unto you,

and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 14-18.—Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18: 4.—Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. Isa. 52: 11.—Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence. Jer. 51: 6.

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. John 10: 27, 28.—And a stranger will they not follow, but will flee from him: for they know not the voice of a stranger. v. 5.—Teaching them to observe all things whatsoever I have commanded you. Math. 28: 20.—Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 2 Thes. 2: 15.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. John 15: 8-10.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye

shall find rest unto your souls. For my yoke is easy, and my burden is light. Math. 11: 29, 30.

How to know and distinguish the false prophets, from the faithful and true Servants of Jesus Christ, read:—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Math. 7: 15–17.—If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. Deut. 13: 1–4.—He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. John 7: 18.—For he whom God hath sent speaketh the word of God: for God giveth not the Spirit by measure unto him. John 3: 34.—If ye continue in my word, then

are ye my disciples; And ye shall know the truth, and the truth shall make you free. 8: 31, 32.—If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. 1 Pet. 4: 11.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil ways, and from the evil of their doings. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD. Jer. 23: 22, 31, 32.—For a bishop must be blameless, as the steward of God; not self-willed; not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Tit. 1: 7–9.

How the Christians are to be known by the love and charity which is manifested among them, read:—A new commandment I give unto you, That ye love one another; as I have

loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 34, 35.

—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 John 3: 10.

23.—This is my commandment, That ye love one another, as I have loved you. John 15: 12.

—Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. 5: 2, 3.—Seeing ye have purified your souls, in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 Pet. 1: 22.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, Charity. 2 Pet. 1: 5--7.

ARTICLE TWENTIETH.

OF THE CONSTITUTION OF THE CHURCH OF GOD,
CONCERNING THE ORDINANCE AND REGULA-
TION OF CHOOSING, ORDAINING AND SENDING
FORTH HER MINISTERS.

OF the ordinance and regulation of the Church, in choosing, ordaining and sending forth her Ministers or Pastors, we believe and acknowledge: That, as a house, city or country, cannot stand and subsist without laws and government; nor can the human body subsist, unless every member of the body perform its proper functions which the wise Creator hath assigned to it: so also hath the Lord God ordained ordinances, laws and commandments in his church, whereby it may be established, improved, strengthened and edified.

And as the eyes, the mouth, the hands and the feet are the most necessary members of the body, therewith to see, speak, labour, and stand, that the body may thereby be supported and subsist; so has Christ the Lord ordained in his church, first, by his own personal commanding voice, his Apostles, as the most necessary members in his body, the church sending them out to preach the gospel to all nations, teaching them to observe all things whatsoever he had commanded them: whose mission was followed and established by signs and wonders from on high.

This likewise did the Apostles by the Holy Spirit command their followers to do, namely: That they should choose, appoint and ordain in the Church, Pastors, teachers, rulers and helpers

who should with their pious walk and holy conversation shine forth as bright stars in this spiritual heaven, and as the messengers of peace, bear the glad tidings of the glorious gospel to the ends of the world, to turn the children of men from their evil ways unto God their Saviour; that thereby his body, the church, be replenished, believers established and edified.

And, as it is well known that, without faithful and true Pastors and Ministers, the Church cannot subsist; and that for want of wholesome doctrine, pasture, the sheep of Christ's flock go astray and are scattered; also that this *want* is often attributable to the unworthiness of the people: it is therefore incumbent to the people of God, who are in need of a faithful pastor, not to turn their minds to those who have been taught, and acquired their knowledge in the schools of human wisdom, and who with enticing words of man's wisdom, endeavour to sell for gain this their acquired knowledge; and who do not with an humble and pure mind preach Christ fervently, and follow him in the regeneration: but the true members of Christ should, according to the counsel of God, turn their minds, by prayer and fasting, to the Lord of the harvest, who is the true Sender-forth of labourers, that he, in his divine wisdom, would raise up Shepherds unto them, endowed with wisdom and truth, and set them as householders over the household of God, to give them their portion of meat in due season; inspire

them with heavenly ardour, to feed the flock of Christ's sheep, not for the fat and wool, but willingly and of a ready mind, point out to them by doctrine and example the road that leads to life and immortality; and thus by the grace of God, to keep what is committed to their trust, and to finish the course of their high calling in Christ Jesus.

Therefore should all true believers, who stand in need of a faithful minister; after seeking the face of God, with ardent prayer and supplication, look out for a faithful and pious brother, who is able to keep under his body and bring it in subjection; and in whom the fruit of the Spirit is evidently and clearly seen; and him, after he is chosen by the united voices of the church, and duly examined by the elders and ministers of the church concerning the unity of his faith with the word of God, in all points, and with the ordinance of the church, that he may be found qualified to teach and instruct others in the way of life and truth, as being well acquainted with it himself. And such an one after he is thus found to be capable, shall, in the name of the Lord, come forth to teach and instruct the people, proclaiming to them the will and counsel of the Lord. And after there are manifest indications, that the preaching of the gospel is intrusted unto him by the LORD, In that he is a workman that needeth not to be ashamed, rightly dividing the word of truth; (2 Tim. 2. 15,) and that by his preaching he bring-

eth forth fruit; The church may then, when after examination he is found to be in unity with the church, in their faith, according to the word of God, choose and elect him, by their united voices, to be their Elder, Pastor or minister, which shall be confirmed by the laying on the hands of the presbytery. He shall then have full privilege to labour in God's husbandry, God's building, by administering Christian baptism, the Lord's Supper and all the ordinances belonging to the church of God.

In like manner shall the church of God choose and elect the Deacons, by their united voices, and after being examined in their faith, and found to hold fast the faithful word, and to be fit subjects for the important station, then to be confirmed by the laying on of hands, and ordained to be helpers and overseers in the Church. Into the hands of these Deacons, shall be repositied all the free gifts of the gratuitous members of the church, as a support for the poor and needy members of Christ; who according to their ability labour with their hands to procure a subsistence, and yet are not able to supply their wants. Among these, according to their several wants, shall be distributed those donations or free gifts, that there may be no want among the children of God; and that the gifts of the cheerful givers may be in secret, But known to God, who will reward it openly, according to the doctrine of Christ. Math. 6: 1--4.

And if any of the above mentioned ministers.

should turn away from the faith, from their holy conversation, and from the way of truth ; in that case, the church who chose, elected and ordained the same, if she is in a pious and godly state, shall correct him in the spirit of meekness ; or, according to his offence divest him of the office which they had intrusted him with.

Of the ordinance of the Church of Christ, read:—For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. Col. 2: 5.—Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come. 1 Cor. 11: 33, 34.—Let all things be done decently and in order. 14: 40.—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. 1: 5.

How we must pray the Lord to send forth labourers into his harvest, read:—Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matth. 9: 37, 38. Luke 10: 2.—He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten

pounds, and said unto them, occupy till I come. 19: 12, 13.

How needful these Servants are, and how they shall teach the word of God, and be well qualified, read :—Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. Numb. 27: 16, 17.---And I will give you pastors according to my heart, which shall feed you with knowledge and understanding. Jer. 3: 15.---For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. John. 3: 34.----He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 7: 18.—For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1: 21.

Of the qualification, service, choosing and ordaining the ministers, read :—A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how

to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall in reproach and the snare of the devil.—Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; let them use the office of a deacon, being found blameless. 1 Tim. 3: 2–10.—And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues. 1 Cor. 12: 28.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Rom. 12: 6–8.—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4: 11, 12.

And we have sent with him the brother, whose praise is in the gospel throughout all the

churches; And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. 2 Cor. 8: 18, 19.---And they appointed two, Joseph called Barnabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell. Acts 1: 23-25---As they ministered to the Lord, and fasted, the Holy Ghost said, separte me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. 13: 2, 3.---Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 20: 28.---And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. 2: 2. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being

lords over God's heritage, but being ensamples to the flock. 1 Pet. 5: 1--3.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed they laid their hands on them. Acts 6: 3--6.

ARTICLE TWENTY-FIRST.

OF CHRISTIAN BAPTISM.

OF Christian Baptism, we believe and acknowledge, That it is an evangelical, divine institution, ordinance and usage which, according to the counsel and will of God, was first commenced by John the baptist, in the wilderness. To which ordinance the glorious Son of God, Jesus Christ as a true pattern, submissively condescended, and was baptized of John in Jordan. To HIM did John point, with his baptism and doctrine, as being the true Baptist, who should baptize with the Holy Ghost and with fire. And HIM it was that came forth from God with all power in heaven and in earth, and sent forth

his apostles, commanding them, To teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them (as well before as after baptism) to observe all things whatsoever he had commanded them. Math. 28: 18--20.

This commandment did the apostles as the ministers of Christ, and stewards of the mysteries of God, faithfully fulfil. And they went forth to preach the gospel, beginning at Jerusalem, and sounded out the glad tidings of repentance and remission of sins in the name of the Lord Jesus Christ, in Jerusalem, and in the regions round about; the sound of which went into all the earth, and unto the ends of the world. And all those who heard this heavenly doctrine and believed and gladly received the word, were confirmed in the faith, baptized in the name of the triune God and united to the church, as the members of Christ and taught to keep the commandments which are commanded them of the Lord.

And, as the doctrine and commandments of Christ, were not introduced to continue but for a short time, but are established on a basis firmer than heaven and earth, and are to continue, be taught, observed and kept, without spot, unrebukeable, until the appearance of our Lord Jesus Christ: (1 Tim. 6: 14,) having also the promise that God, with his Spirit, will be with those who keep them, always, even unto the end of the world. It is therefore the unbounded duty

of all the faithful followers of Christ, to receive and keep this doctrine according to its divine institution by Christ, and the practice of his inspired apostles, and in no point to change or reject it, or to add to the word, or diminish aught from it, according to the notions of men, as it may seem right in their eyes : but it shall be received and taught in its purity ; and all those who by faith believe in it, and submissively bow under the gospel by true repentance, shall be baptized with water, *Once*, in the name of the Father and of the Son, and of the Holy Ghost ; by an unblameable, and thereunto ordained minister.

But this outward baptism with water, is not properly speaking, the entrance into the kingdom of God, as there is no virtue or holiness in this elementary water by which to impart the grace of God, and eternal blessedness. For, as the water of Jordan and Siloam could not, of itself, heal the leprosy of the leper, or give sight to the blind man, but that the healing virtue which restored them to health and sight, consisted in their obedience and faith in the word and power of God : so, also hath the water in baptism no power to wash away our sins and cleanse us from the filth of the flesh, and pollutions of the world ; but it is a sign and evidence that we are washed and cleansed, with the precious blood of Christ, from all our sins, by faith in the Son of God and regeneration of the heart ; which, by grace, was taught and effected in

putting off the body of the sins of the flesh, before baptism. And without this inward baptism--the baptism with the Holy Ghost and with fire, the outward baptism with water is worth no more than a seal would be to a blank letter.

Now, as the nature of christian baptism is such, that according to the commandment of Christ it cannot be administered to any but those who manifest *faith, repentance* and *newness of life*; and to such subjects, and no others that we can find, it was taught and administered by his holy apostles: therefore, in justice, we reject the baptism of young, unconscionable, speechless children, holding it to be a commandment of men, which ought to be rejected and refused. For the builders of infant baptism base it on the fall of Adam, saying: That by the fall of man, the human race is conceived and born in sin, consequently brought into the world in an unhappy state of condemnation and death, from which they must be absolved, washed and made free by baptism, and thus be restored into the favour with God. And thus they do not only attribute to the weak elementary water, the salvation and eternal blessedness of their children, but also attribute to the *want* of its application, the damnation and eternal misery of those who have been neglected: and thereby they despise and neglect the all atoning merit of the sufferings, death and blood of Christ, which alone cleanseth from sin, and is effica-

cious to save to the uttermost.---Who, that feareth the Lord, could concede to such infant baptism instead of that which is instituted by God? inasmuch as there is not a word in the whole new testament, either by Christ or his apostles, that commands or sanctions it.

Moreover, the Paedo-baptists themselves must confess, that when the apostles were sent forth into all the world to preach the gospel and to baptize, that infant baptism was not commanded them, and that it is not comprehended in those scriptures: neither are there any who are able to point out the author, or the institution of it in the word of God. And, since all divine institutions have their origin and foundation in the word of God, when, and by whom, they were commanded and instituted, how can *this* stand without having *any foundation* at all?

But, in truth, by infant baptism is perverted and trampled under foot, the proper use of baptism as it was instituted by Christ: for Christ has connected it with *faith, repentance* and *regeneration*, which is effected by the preaching of the Gospel, and on which baptism is used as a token and seal thereof.

Farthermore, as infant baptism does not agree with the baptism of Christ, but is in opposition to it, so neither does it agree with the circumcision of the Jews. For to the people of God under the old testament the commandment of circumcision was given to the old, to the heads of families, to circumcise their male children on the eighth

day, under the penalty that they should be cut off from the people if neglected: but it is not thus with baptism, for there is no commandment given to parents to baptize their children, or to have them baptized. For baptism is an ordinance of Christ, similar with that of the Lord's Supper; of which ordinance *one* member cannot partake of, for the use or benefit of *another*; but each member must partake of the same himself to be strengthened thereby according to his own faith and desire. So in like manner can the faith of the parents, or sponsors, not be of use to, or benefit the child, in baptism.

And, as incapable as the children are, of partaking of the Lord's Supper, even so incapable are they for the receiving of baptism. And in like manner as Paedo-baptism is built upon suppositious and ungrounded assertions, inasmuch as it has no evidence in holy writ, and yet is administered to infants; so on the same ground might the Lord's Supper be administered to them, the like which has been done, in time past, in the church of Rome. But, as the practice of this would be unreasonable, and altogether inconsistent with the word of God, it is the believers duty to discountenance all such groundless customs, and stedfastly and firmly adhere to the doctrine of Christ and his holy apostles, in case he would not be deceived. And, in like manner, as the Jews steadfastly continued to circumcise their children on the *eighth day*,

according to the commandment of God ; so should we, according to the doctrine of Christ, steadfastly administer baptism to those, and those alone, who are capable of being taught, and by faith to believe on the Son of God, repent and to be born again.

But, notwithstanding the incapacity of children to receive baptism, it is the duty of all Christian parents to set good examples before their children, in their life and conversation ; teaching and instructing them, according to their capacity in the word of God, and thus bring them up in the nurture and admonition of the Lord.

But so soon as the children of men come to the years of understanding, they manifest the innate, hereditary corruption, and sinful nature and inclination of the heart, by living in the flesh and fulfilling the desires of it ; and thus they fall from the state of grace which was purchased for them by the precious blood of Christ, and relapse into a state of sin and misery. Now, it is necessary for their soul's salvation, that they hear the word of God, from which cometh faith and regeneration, and of course, Christian baptism, which Christ connects with faith and regeneration ; and which, in justice, cannot be separated therefrom. Hence, baptism is called a burial, to signify that the old man is crucified and dead, and that the subject of baptism is born again and become a new creature. Therefore, we are buried with him by baptism into death ; that like as Christ was raised up from the dead

by the glory of the Father, even so we also should walk in newness of life. Rom. 6: 4.

And, as a child cannot be washed and cleansed from its bodily uncleanness previous to its birth, so shall christian baptism, which is compared to the washing of regeneration, not be administered, according to the word of God, to any but those who, by faith and repentance, are regenerated, and are dead to sin—desire to be baptized—are risen with Christ—walk in newness of life, and observe all things whatsoever Christ hath commanded them.

Therefore, no one can be owned and acknowledged to be a brother or sister in the church of Christ, and partake of its privileges, except those who have been baptized with the Christian baptism, according to the word of God, as above stated, and which is the first ordinance of the church and the reception into it, and by which we bow in submission to its ordinances, and engage to keep the commandments of God, which were received by faith in Christ Jesus.

And even as there is but one faith, and one God, so there is also but one Christian baptism; and if that is once received by faith according to the institution of Christ, we are not permitted to be baptized again, or to renew it.

Of the baptism of John, and how he, as the harbinger and messenger of Christ, preached the baptism of repentance, and pointed to Christ, read:—John did baptize in the wilderness, and preach the baptism of repentance for the remis-

sion of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. Mark 1: 4, 5.—Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Matth. 3: 5–11.—I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat in his garner; but the chaff he will burn with fire unquenchable. Luke 3: 16, 17.

How Christ Jesus commanded his disciples

to preach the gospel, not commanding them to baptize speechless, insensible children, but only those that heard the word and believed, read: Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the ends of the world. Matth. 28: 19, 20.—Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is baptized, shall be saved; but he that believeth not, shall be damned. Mark 16: 16.

How the apostles, according to his high command, preached the gospel, and baptizing only those who heard the word, *believed*, and were of themselves desirous to be baptized, read:—Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren what shall we do? Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.Then *they that gladly received his word* were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. Acts 2: 37–42.—And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, *If thou*

believest with all thine heart, thou mayest. And he answered and said, *I believe that Jesus Christ is the Son of God.* And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunich; and he baptized him. 8: 36-38.

How on these principles the apostles baptized several houses, after they were taught and instructed in the word of God, heard and believed it and were filled with the Holy Ghost; and how they addicted themselves to the ministry of the saints, and were judged faithful, read:— There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God *with all his house*, which gave much alms to the people, and prayed to God always: He saw in a vision evidently, about the ninth hour of the day, an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter.....Immediately, therefore, I sent to thee; and thou hast well done that thou art come. Now, therefore, *are we all here present before God, to hear all things that are commanded thee of God.*.....While Peter yet spake these words, the Holy Ghost fell on *all them which heard the word.*.....Then answered Peter, Can

any man forbid water, that *these should not be baptized, which have received the Holy Ghost*, as well as we? And he commanded *them* to be baptized in the name of the Lord. Acts 10: 1, 2, 3, 4, 5...33...44...47, 48.—And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16: 14, 15.—And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul crying with a loud voice saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And *they spake unto him* the word of the Lord, *and ta*

all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house.* 25-34.—And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 1 Cor. 1: 16—I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) 'That you submit yourselves unto such, and to every one that helpeth with us, and laboureth. 16: 15, 16.—And Crispus, the chief ruler of the synagogue, *believed on the Lord with all his house:* and many of the Corinthians *hearing, believed and were baptized.* Acts 18: 8.

How the apostles, in their epistles, described the christian baptism as a burial of sin in the death of Christ, and a resurrection of a new life; a putting on of Christ; a washing of regeneration; a baptism by one Spirit, and the answer of a good conscience towards God, read:—Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6: 3, 4.—Buried with him in bap-

tism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2: 12.—For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Gal. 3: 26, 27.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. Tit. 3: 5, 6.—For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. 1 Cor. 12: 13.—The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh,) but the answer of a good conscience toward God, by the resurrection of Jesus Christ. 1 Pet. 3: 21.

NOTE.—In this article we read of four cases mentioned in the New Testament, where whole houses or households were baptized; and if we include the household of Crispus, the chief ruler of the synagogue, who, in all probability, as he believed on the Lord with all his house, were also baptized, there would be five: and these are all the cases of household baptism we know of, mentioned in holy writ. Now, as some pretend thereby to prove infant baptism, saying, As there were whole houses or households baptized, that, of course, there must have been infants among them who were baptized also: we will endeavour to examine whether such may be the inference or not. And,

Firstly, The apostle Paul saith in the first chapter of his first epistle to the Corinthians, verse 16, And I baptized also the household of Stephanus, and in the last chapter of the

ARTICLE TWENTY-SECOND.

OF THE LORD'S SUPPER, OR, THE BREAKING OF BREAD.

Of the Lord's supper, we believe, That in like manner as baptism is an institution and ordi-

same epistle (verse 15, 16,) he saith, I beseech you, brethren; (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with us and laboureth. Now, in these verses, we clearly find that the house of Stephanas addicted themselves to the ministry; now, as they addicted [devoted, dedicated,] themselves to the ministry, they could not have been children; for how could an infant *addict* or *dedicate* itself to the ministry? or how could it *minister* to the saints?—Moreover, the Corinthians were admonished by the apostle, *To submit themselves unto such*, which, had they been children, would have been equally impracticable for the Corinthians to have submitted to them, as for the children to have ministered, they having no capacity either to prescribe wholesome rules or to enforce them. And,

Secondly, Of the keeper of the prison and his house, we have no evidence at all of infants being baptized, but the reverse is clearly seen: for the word of the Lord was spoken by the apostles to him and to all that were in his house; and after he had washed the apostles' stripes, and he and all his were baptized. and had brought them into his house, he set meat before them, and *rejoiced, believing in God with all his house*: (Acts 16: 31–34.) Or, according to the German translation: He rejoiced with all his house, having believed in God. Now, here it is clearly seen, that those who were baptized of the jailor's household, could not have been infants, for it is evident that infants have not the capacity to hear the word of God, and believe, and also to rejoice for having believed in God, which all was manifested by those who were baptized of the jailor's household. Hence, we infer, that none were baptized but such as had ears to hear, and a heart to understand. And,

Thirdly, of Cornelius and his house. That there is as little evidence of infant baptism in this case as in the former

nance of the Lord, by which believers are, by one Spirit baptized into one body with Christ, and united together in fellowship one with another: so is the Lord's supper also an ordi-

cases, will clearly appear, when we consider what is said of Cornelius and his house in the tenth chapter of Acts: for, Firstly, it is said in the second verse, that he was a devout man, and one *that feared God with all his house*. Now, it is evident that infants, or little children, have no capacity to walk in the fear of the LORD, which is implied in this verse: for to walk in the fear of the Lord is the only way by which to manifest that we fear him. And, Secondly, it is said by Cornelius, in the 33d verse, Now, therefore, are *we all here present before God, to hear all things that are commanded thee of God*.—These words clearly evince, that all those present, both the house of Cornelius, and those that were come together, had *ears to hear* and *hearts to conceive* the things which was commanded Peter of God: a capacity which children do not possess.—Moreover, it is said, Thirdly, in the 44th verse, that, While Peter yet spake these words, *the Holy Ghost fell on all them which heard the word*. And as they spake with tongues and magnified God, Peter answered, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Verses 46–48.—Here we see clearly that these, *and these only*, who heard the word of God, and on whom was poured out the gift of the Holy Ghost, were commanded to be baptized: consequently they could not have been little children. And,

Fourthly, of Lydia and her household. In this case the scriptures say nothing definitely, concerning the members of Lydia's household. But as it is evident in three cases out of four, and if we include the household of Crispus, in four cases out of five, that all those who were baptized among the different households, were adult persons: now, it would be a very tottering foundation, to build infant baptism on the supposition that there *might have been* infant members in the household of Lydia, without the command of Christ, or a

nance and institution of the Lord, whereby those believers who have been baptized, according to the word of God, are taught and exhorted, so as they have put on Christ in baptism, to live

single trace that it was practiced by the apostles to support it. Moreover, the scriptures tell us nothing concerning the estate of Lydia, whether she was a married woman, a widow, or, perhaps, one that never had been married. In the first case, if she was a married woman, and her husband alive at this time, it is highly probable that something would have been said in the narrative concerning *him*, as it is a common thing to call a family after the name of the husband; and in case she was a widow, all her children, by this time, might have been grown up to the years of discretion; and if she lived in an unmarried state, having never been married, her household might have consisted of relatives and other members employed in her service, inasmuch as she was a seller of purple, and, it appears, in good circumstances; as she hospitably entertained the apostles after her conversion, perhaps from that time forth till they left that city, which seems to be intimated in the 40th verse of the 16th chapter of Acts, where it is said, That they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. Now, of the difficulty to determine whether there were little children in Lydia's house, we will let the pious reader judge.

Now, we would, out of Christian charity and love to the truth, make a few more observations concerning the great number of those that were baptized on the day of Pentecost. And,

Firstly, we find on the day of Pentecost, They that gladly received the word (of the apostles' preaching) were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. (Acts 2: 41, 42.) Now, it is plain and evident that all those of this great number of three thousand that were baptized in one day, all were adult persons: for before they were baptized, they gladly received the word; and af-

and walk in him : being knit together in love and endeavouring to keep the unity of the Spirit in the bond of peace, walking by the same rule, and minding the same thing, according to the word of God. And thus, by partaking of

ter they were baptized, they continued in the apostles doctrine and fellowship, both which little children are incapable of doing. Here the apostles acted in perfect conformity to the command of their Lord and Master, in baptizing those that *believed* the word of God, the gospel which they preached : He that *believeth* and is baptized shall be saved. Luke 16: 15, 16. Moreover,

Secondly, it may reasonably be inferred from the foregoing, that among the three thousand that were baptized on the day of Pentecost, there were some among them who were heads of families, parents that had children ; and in that case, if the apostles had understood their Lord and Master, that they should baptize infants also ; or if it had been dictated to them by the Holy Spirit ; would there not be some traces found in holy writ of the baptism of the children of those believing parents, afterwards ? (as it is evident they were not baptized then.) But do we find any thing of this in the sacred volumn ? No, not a word of either of the parents' requesting the apostles to baptize their children, or of the apostles urging the parents of having their children baptized : neither do we find a word that the apostles administered baptism to any little children.

Now, should we be asked, Why shall children not be baptized, since they belong to the church of God, and are partakers of his grace, covenant and promise ? We would answer : Because the Lord neither taught nor commanded it. Moreover, did not Christ Jesus constitute them heirs of the kingdom of God, when he took them up in his arms, put his hands upon them, and blessed them, without baptizing them or commanding them to be baptized ? And would not **HE**, at this time, have commanded it to be done, had it been his will that they should receive baptism ? Inasmuch, also, as **HE** made and baptized more disciples than John ; though he, himself, baptized not, but his disciples. John 4: 1, 2.

the bread and wine, they, with deep devotion, do shew the Lord's death till he come.

And, in order to bring to remembrance his sufferings and death, it pleased the Lord, to use, as emblems thereof, bread and wine, (the nourishing and cheering virtues of which are well known to man,) and thereby to point out and infuse into the minds of believers, those heavenly and hidden things which are thereby signified. Thus, as the bread is prepared from many grains being ground together, and by the heat of fire baked to a bread, and as the wine is prepared of many grapes being pressed together, and thereby becomes a wine, both of which are necessary for the body of man, as meat and drink to nourish and cheer it: so hath Christ, in his ardent love to man, suffered his body to be broken on the cross, and his blood to be shed, thus treading the wine-press alone, thereby to administer, with his own flesh and blood, spiritual nourishment to the hungry and perishing souls of the children of men. Moreover, as the bread is composed of many grains, and the wine composed of many grapes, so also are the believers composed of individuals of many places, tongues, and nations, and are united together, as one bread, by one true and living faith, as members of the church of Christ; and, therefore, all such members that worthily partake of this bread and wine, according to the ordinance of God, participate in all the heavenly blessings and gifts which were purchased by

the sufferings and death of Christ for all the believers ; and by this Bread of Life—by this Spiritual Food, they are strengthened in their faith, and as members of one body, are united in ardent love to God, to their neighbour and to one another.

But here the believer must beware of trusting and confiding in these emblems, as though *they* were in *themselves* more holy and worthy than other of the like meat and drink ; or as if *they* could impart the grace of God or the remission of sins : in so doing, the believer would depart from the Creator and seek grace and forgiveness of sins of the creatures, where it is not to be found. But the believer must receive these emblems not otherwise than bread and wine, and thereby firmly, with his whole heart, to trust in the atoning merit of the sufferings, death and blood of the Saviour, which is thereby emblematically taught and typified. For it is the way of the Holy Spirit, to represent in the holy scriptures, the thing signified by signs ; giving the name of the thing which is signified to the sign. Thus Christ, in the institution of the Lord's supper, calls the cup, His blood of the new testament ; which cup is not essentially the new testament, but is typically so called : because the blood of Christ, which he shed for the sins of the world, is proclaimed and commended to us by the new testament. Hereby he gives to understand, that like as a testator, who in his testament disposes his goods to his

heirs, which, after his death, they are to receive and enjoy according as they are disposed of in his testament : so, also, did Christ to his friends and followers, when he could remain with them no longer, in his last supper bequeath unto them in his new testament, his heavenly possessions ; so that all those, who, according to the new testament, are found to be the children of God, and heirs of Christ, are partakers of the enjoyment of the glorious riches of this heavenly inheritance. Hence, in the Lord's supper we partake of natural bread and wine ; but by faith we receive Christ's flesh and blood according to the Spirit, which he has given for the atonement of the fallen race of man, and of which the natural bread and wine in the Lord's supper are emblematical.

It is therefore the privilege and duty of all faithful believers, to unite and use this sacred institution of Christ, to commemorate the dying love of their Lord and Saviour. In the administration of which, an unblameable and thereunto ordained minister of the gospel, shall officiate and proclaim the sufferings and death of the Lord.

And, after an humble engagement in ardent prayer and thanksgiving to God for his unbounded mercy ; the minister will break the bread, and pour in the wine ; when each and every believer, who has been baptized after the commandment of Christ, will deeply and attentively meditate on the broken body of Christ

Jesus, which was broken for sin ; and on the blood which he shed for sinners, and thus examine himself and eat of that bread and drink of that cup. And thus the believers shall continue to keep this ordinance, as time and occasion will permit, until the appearance of our Lord Jesus Christ.

Of this ordinance and institution of Christ, read :—And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it : For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matth. 26: 26–29.—See also Mark 14: 22–25, and Luke 22: 19, 20.

How the apostles, by virtue of this, used and kept this institution uniformly with bread and wine, read :—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : And when he had given thanks, he brake it, and said, Take, eat ; this is my body which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as often as ye drink it, in rememb-

rance of me. For as often as ye eat the bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11: 23-29.—And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2: 42.

How that in the Lord's supper, the bread and wine are not essentially the body and blood of Christ, but signs and emblems of his communion with his saints, read :—The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body : for we are all partakers of that one bread. Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the altar? 1 Cor. 10: 16--18.—Here observe, that Israel did not eat the altar—but of the sacrifices which were offered thereon, and thereby they were made partakers of the altar; namely, of the benefits arising from these sacrifices. In like manner do the christians, not eat and drink the essential body and blood of Christ, but bread and wine emblematical of it, and thereby are

by faith, spiritually partakers of the benefits arising from the slain body, and shed blood, of Christ for sinners, and thus they are partakers of the only true altar, Jesus Christ.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6: 35...63.

ARTICLE TWENTY-THIRD.

OF THE WASHING OF FEET OF THE BELIEVERS.

WHEN our Lord and Master, Jesus Christ, kept his last supper with his apostles, he introduced to them another ordinance before his passion, which he commanded that it should be observed among them: HE rose from supper and laid aside his garment, and took a towel and girded himself. After that, he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded; saying to his disciples: Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. To which HE subjoins: If ye know these things, happy are ye if ye do them.

Of all the ordinances and institutions of

Christ, we find, that the apostles were strict observers. 'This ordinance of Christ, they observed as a service done to the saints, and placed the observance of it among the good works, (1 Tim. 5: 10,) and thus demanded believers to observe it. Therefore, believers, as followers of Christ and his apostles' are to keep and practice it as time, place and opportunity may admit and require. If believers are visited by their fellow-believers, they shall in humility, and with a kiss of charity, receive them into their houses, and in lowliness of mind, according to the example of Christ, to wash their* feet, and thereby to consider and reflect, how Christ Jesus, their Lord and Master, humbled himself and stooped, not only to wash his disciples' feet, but above all to wash and cleanse our souls and conscien-

*Here we find that when fellow-believers visited one another, the washing of feet was practiced among them at their visits, as a token of humility and brotherly kindness; which seems to have been much practiced in ancient days. But at this time the ordinance of washing the feet is mostly used at the time when the Lord's supper is administered: *it* being the time when our Saviour both used it himself and also urged it to be observed; when he saith, If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. (John 13: 14-16) **HE** is the Lord, and his followers are his servants: **HE** it is, by whom the apostles were sent, and the apostles are those who were sent by him: **HE** is infinitely the greatest among all, and yet he accounted himself not too great to condescend and stoop, to wash his disciples' feet. And therefore, *we*, as his servants, his followers, should not think ourselves above

ces from the spots and blemishes of sin and eternal death, with his own precious blood and death on the cross.

How Christ kept this ordinance with his apostles, and charged them to keep it, read:—John 13: 4--17.

And besides, how the apostles placed the observance and practice of it among the good works and thereby urged the observance of it, read:—Let not a widow be taken into the number under three score years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she

washing one another's feet, as he has given us the example to do to one another, as he has done to us.

But this washing of the feet is not to be understood as a means used to wash away the impurity of the feet, but as an outward sign and token prefigure of an inward washing, (even as water baptism is not the substance of what is intended, but a sign and token prefigure of an inward, spiritual washing and cleansing, a baptism with the Holy Ghost and with fire. Moreover, in the Lord's supper, the bread and wine are not, essentially, the body and blood of Christ, but signs or emblems thereof, in the participation of which is represented to us our union and communion with him, as being partakers of all the blessings purchased for His people by his sufferings and death.) This is evidently seen in the words of Christ to Peter, (verse 8,) If I wash thee not, thou hast no part with me: which words, when Peter heard, he was willing and desirous not only to have his feet washed but also his hands and his head. Whereupon Jesus said to him, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean but not all; (verse 10.) In these verses the Lord Jesus evidently alludes to an inward spiritual washing and cleansing, where believers are spiritually washed and cleansed with the water of the Spirit, or Salvation, by faith in the atoning blood of Jesus Christ.

have lodged strangers, if she have *washed the saints' feet*. 1 Tim. 5: 9, 10.

How the ancient fathers have used this ordinance at the reception of their guests, read:—Let a little water, I pray you, be fetched, and *wash your feet* and rest yourselves under the tree. Gen. 18: 4.—And he said, Behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and *wash your feet*, and ye shall rise up early, and go on your ways. 19: 2.—And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And

He that hath this washing, needeth not, save to wash his feet, (his earthly members—those which cleave to the earth—too earthly inclined,) which is emblematical of this inward washing.

Now, concerning the *time* of this washing of feet, we believe, that Christ Jesus washed his disciples' feet after he had instituted the Lord's supper and administered it to his disciples: for in the 2d verse it is expressly said, And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (verses 2–5.) Now, some undertake to say, That Christ rose from the prepared supper, and before they had eaten, which inference, however, cannot justly be drawn from the above scripture, if we duly weigh the 2d verse, which says, And supper being *ended*. Hence, we conclude that the Lord performed this service to his disciples, after supper was ended, according to the word.

stood at his feet behind him weeping, and began to *wash his feet* with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment. Luke 7: 37, 38

ARTICLE TWENTY-FOURTH.

OF GOOD WORKS.

OF the good works we believe and acknowledge, That the true Christian will not think that he has done enough, when he is sound in his opinion of his confession of faith, in all points, according to the word of God; and when he acknowledges Christ Jesus for his Head and Saviour: but as the fruits of his faith, love and gratitude to his Lord and Master, he will bring forth *good works*. Moreover, it is not enough to be buried with Christ by baptism into death, by putting off the works of the flesh; but we must also rise from the death of sin, and walk in newness of life, (Rom. 6: 4,) and bring forth the fruits of the Spirit.—It is not enough to put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; but to be renewed in the spirit of the mind, and to put on the new man, which after God is created in righteousness and true holiness. (Eph. 4: 22–24.) And in this newness of life to bring good fruits, and to let the light so shine before men, that they may see the good works, and glorify our Father which is in heaven; Matth.

5. 16.) and that thereby all the faithful believers may be known and distinguished from unbelievers and unfruitful men, as a tree which is known to be good by the good fruit which it bears. 7: 19.

But these good works must not be done in an outward show, to appear holy before men, and to have glory of them; neither must we imitate the self-righteous Pharisee and others, whose works principally consist in their own choice and self-devised commandments, and whose religion is vain, as it is built upon human inventions. But from an unfeigned faith we must show forth divine virtues, according as we are taught in holy writ, and as we have Christ and his holy apostles to our example, and whose footsteps we are commanded to follow; all which commands we should obey from our hearts, to the honor of him who has created us. And thus we must learn of Christ to be humble, meek and lowly in heart, (to put away all pride and arrogance, which goeth before destruction, and a haughty spirit before a fall. (Prov. 16: 18.) and which proceedeth out of the heart, and maketh its appearance outwardly, in georgeousness, sumptuousness, splendour of habit, and in words and deeds:) and to be adorned in the inner man with the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. (1 Pet. 3: 4.) And thus in lowliness of mind let each esteem other better than themselves; (Phil. 2: 3.) and in all ou

outward appearance, walk and conversation, to adorn ourselves according to our meek and lowly Head and Pattern Jesus Christ.

The true christian must also put away covetousness: For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6: 10.) And, on the contrary, they must put on the love and mercy of their heavenly Father, and manifest the same in works of love and mercy to all mankind: That they may be the children of their Father which is in heaven: who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matth. 5. 45.) HE hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah. 6: 8.

Also, must the true believers mortify their members which are upon the earth; fornication and all uncleanness, with all impure desires; drunkenness, revellings and such like: and present their bodies a living sacrifice, holy, acceptable unto God, by denying ungodliness and worldly lusts, and with humble fasting and prayer, living soberly, righteously and godly, in this present world. And thus according to the words of the apostle, They will walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in

strife and envying: but they put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof. Rom. 13: 13, 14.

Moreover, the followers of Christ must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, (Psalm 1: 1,) where there is foolish talking and jesting, lying and filthy communication: but their delight must be in the law of the LORD; among the people of the LORD; there, in his law, to meditate day and night; where they speak with circumcised, with new tongues, and love to appear in the house of the Lord, in the assemblies of the righteous, where the word of the Lord is spoken and his praises sounded forth. They will also endeavor, with all their ability, to keep the commandments and ordinances of the Lord; knowing that he will render to every man according to his deeds: To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; knowing also that to this faith alone, which worketh by love, eternal life is promised; and that to the unbelievers, who do not obey the truth, but obey unrighteousness, will be indignation and wrath, tribulation and anguish. (Rom. 2: 6-9.) Knowing also that, as the body without the spirit is dead, so faith without works is dead also. James 2: 26.

But all the pious people of God, who manifest their faith by their divine virtues, in their holy walk and conversation, by maintaining

good works ; must not think thereby to obtain eternal blessedness, or to be justified before God, and to merit a claim on him : but all true christians will look upon themselves as unprofitable servants, having only done that which was their duty to do ; and who, of themselves, are unable to do that which is good ; but that God, by his grace, worketh in them both to will and to do that which is good, of his good pleasure. They will also acknowledge, that they are encompassed with this body of flesh, which lusteth against the Spirit, and the Spirit against the flesh, so that they have a continual conflict, till the last enemy be destroyed, which is death. Therefore, are the good works of all the pious very imperfect, defective, and fall short of merit. It is, therefore, their duty and privilege, daily to bow before the throne of grace, with deep humility of heart, imploring forgiveness and remission of sins ; and to thank God for his saving grace wherewith he has favored us in Christ Jesus our Lord, and by whose atoning merit alone we hope to be saved ; and not by any good works which we have done.

Of the deadly works of darkness, which separate God from man, and which, by faith must be put off, read,—Seeing that ye have put off the old man with his deeds ; And have put on the new man, which is renewed in knowledge, after the image of him that created him. Col. 3: 9, 10.

Of the sins which are worthy of death, read:

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: Being filled with all *unrighteousness, fornication, wickedness, covetousness, maliciousness*; full of *envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, implacable, unmerciful*: Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 1: 28-32.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither *fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners*, shall inherit the kingdom of God. 1 Cor. 6: 9, 10.—Now the works of the flesh are manifest, which are these: *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings*, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5: 19-21.

Of the good and virtuous works which believers will manifest in their walk and conversation, as fruits of their faith and thankfulness, read :—Let your light so shine before men, that they may see your *good works* and glorify your Father which is in heaven. Matth. 5: 16.—Having your conversation *honest* among the Gentiles; that, whereas they speak against you as evil-doers, they may, by your *good works* which they shall behold, glorify God in the day of visitation. 1 Pet. 2: 12.—That ye may be *blameless* and *harmless*, the sons of God, *without rebuke*, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Phil. 2: 15, 16.

In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with *good works*. 1. Tim. 2: 9, 10.—That they *do good*, that they be rich in *good works*, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life 6: 18, 19.

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed

are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven. Matth: 5: 3--12.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25: 34--36.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit; let us also walk in the Spirit. Gal. 5: 22--25.—And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance;

and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, Charity. 2 Pet. 1:5-7.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *according to their works*. Rev. 20: 13.—For we must all appear before the judgment-seat of Christ, that every one may receive the *things done in his body*, according to that *he hath done*, whether it be *good or bad*. 2 Cor. 5: 10.

That we are not saved by our own effected works, but alone by the grace of God, read:—But we believe that, through the grace of the Lord Christ, we shall be saved, even as they. Acts 25: 11.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. 3: 5--7.—But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus; That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.

For by grace are ye saved through faith, and that not of yourselves : it is the gift of God : Not of works, lest any man should boast.— For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 4--10.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 1: 9, 10.

ARTICLE TWENTY-FIFTH.

OF THE STATE OF MATRIMONY.

OF Marriage we believe and acknowledge, That it is honourable, and is an ordinance of God, which he instituted with the first pair, Adam and Eve, whom he created in his own image, joined them together in marriage and blessed them. And when this divine institution was perverted, through the corruption, carnal desires and obduracy of the human heart, so, that they took them wives of all which they chose, and thus took many wives ; and for trivial causes divorced them again and married others in their room : that Christ, the divine

and accomplished Lawgiver abrogated the bill of divorcement which Moses had permitted to be given ; reformed other abuses, and thus restored the state of marriage to its pure and primitive institution, (with all those who hear his doctrine and believe in him,) according as it was instituted by his heavenly Father, with Adam and Eve, in Paradise. And thus has the Son of God, set the state of matrimony on its first foundation again, namely, to consist of one man and of one woman, who are to be so inseparably joined and bound together that nothing but death or adultery shall part and separate.

Therefore should every faithful believer, who is about to enter into a state of marriage, follow the doctrine of Christ, according to the above example, and engage with one person alone, and who hath obtained like precious faith with him—born again and renewed after the image of God ; and all such persons, with the consent of their parents and the Church, shall, with ardent prayer to God, be joined together before the church, by a minister of the gospel. And of all such we hold, that they have married in the Lord, were by him thereunto appointed and joined together.

But of the unregenerate, who have not, by faith in Jesus Christ been sanctified and entered thus into a state of matrimony, we hold that their marriage is honourable, but not that it is in the Lord.

And in like manner as Christ will take none

to his bride and to be members of his body, save those alone who are renewed by faith after his image: also cannot believers, whose bodies are sanctified an offering to God—and members of Christ—and temples of the Holy Ghost—withdraw them from Christ, and in the bonds of marriage unite them with the unregenerate, and be unequally yoked with the unbelievers, and who are not by faith and christian baptism united to the church of Christ and acknowledged as brothers and sisters in Christ, and as members in his church. For Christian baptism is the first ordinance in the Church, whereupon all the ordinances of God follow.

In this manner is the state of marriage introduced by the counsel of the Holy Ghost, to avoid fornication and all uncleanness. But if any person is not inclined to marry, having no necessity, but hath power over his own will; so that he can live a chaste and virginal life without it, and the better attend on the things of the Lord, is more commendable. But marriage is free to all, yet it is not considered to be a commandment.

How the LORD God, in the beginning instituted marriage, read:—And the LORD God said, It is not good that man should be alone; I will make him a help meet for him...And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man...Therefore shall a man leave his father and his mother, and shall cleave unto his

wife; and they shall be one flesh. Gen. 2: 18-22-24.

How Christ reformed all the corruptions of the marriage state, and renewed it to the state of his Father's institution, read :—Have ye not read, that he which made them at the beginning, made them male and female; And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. Matth. 19: 4-8.—And unto the married I command, yet not I, but the Lord; Let not the wife depart from her husband: But, and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife... The wife is bound by the Law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 1 Cor. 7: 10, 11-39.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers, God will judge. Heb. 13: 4.—Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

1 Cor. 7: 2.—So God created man in his own image : in the image of God created he him ; male and female created he them. Gen. 1: 27.—This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best ; only to the family of the tribe of their father shall they marry. Num. 36: 6.—Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.—For they will turn away thy son from following me, that they may serve other gods ; so will the anger of the LORD be kindled against you, and destroy thee suddenly. Deut. 7: 3, 4.

Of those who transgressed these commands, and of their punishment, read :—And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair ; and they took them wives of all which they chose...And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually...And the LORD said, I will destroy man, whom I have created, from the face of the earth. Gen. 6: 1, 2--5--7.—And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods... And the anger of the LORD was kindled against

Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined to Baal-peor. Num. 25: 1, 2--4, 5.

ARTICLE TWENTY-SIXTH.

OF SWEARING OF OATHS.

OF swearing of oaths, we believe and acknowledge, That under the Old Testament dispensation, the people were permitted, in different ways, to swear by the name of the LORD, as, by lifting up the hand unto the LORD, (Gen. 14: 22.) or by putting the hand under the thigh, as Abraham's servant, (24: 2.) and Joseph. (47: 29.) And thus they swear in diverse ways, so that by reason of the falsehood, and deceitfulness of the human heart, many abuses crept in; insomuch that they swore by the heaven, by the earth, by Jerusalem, by their head, by the temple, by the gold of the temple, by the altar and by the gift upon the altar. (Matth. 23: 16--22.) Therefore, Christ Jesus, the only Lawgiver, who came from God, as sent by him, a righteous Branch to execute judgment and justice in the earth, (Jer. 23: 5.) has abolished, abrogated and prohibited these oaths which were permitted, and by the falsehood of man

were so much corrupted and perverted; and has directed and taught his hearers and followers to confirm the truth by YEA and NAY.

Moreover we find, that the holy apostles of Christ, as obsequious sheep to their great Shepherd, followed herein the doctrine of Christ: therefore it is incumbent upon all faithful believers, to adhere to the doctrine of Christ and the practice of his apostles, and dutifully to follow this precept and example, by putting away lying, and speaking every man truth with his neighbour, (Eph. 4: 25.) and by confirming the truth at all times, both openly before the government, and privately, by saying yea to that which is yea; and nay to that which is nay, without adding thereto. And in so doing they are to show that they are obedient followers of Christ and his apostles, by using these *little words*, which of themselves are indeed small, but in their signification are to them of great weight and importance, inasmuch as they thereby declare the whole truth inviolably.

Of the abrogation of the oaths as used by them of old time, and how Christ has commanded to use *yea* and *nay* in their stead, read:—Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of a great King:

Neither shalt thou swear by thy head ; because thou canst not make one hair white or black. But let your communication be Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil. Matth. 5: 33--37.—Whoso therefore, shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23: 20--22.

But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and your nay, nay ; lest you fall into condemnation. James 5 : 12.

When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1: 17--20.

ARTICLE TWENTY-SEVENTH.

OF THE ADMINISTRATION OF GOVERNMENT AND
OF SECULAR POWER.

OF the public administration of civil government, or the higher powers, we believe and acknowledge, That government is an Ordinance and institution of God, a power ordained by him to promote and establish good policy, rules and laws among nations, in lands and in cities; and to be a terror to the evil, and a praise to the good: and that thereby civility, morality, peace and concord be supported in the world; and without which, the world that lieth in wickedness could not subsist. It is therefore the unbounded duty of all faithful believers, to be subject to the higher powers, not only for fear of punishment, but rather for conscience sake, and to submit to those who have the rule over them, with due respect and reverence, as good subjects to obey them in all the ordinances and laws of man and render to all their dues; tax custom and toll with a ready mind and without murmuring and repining; also with humility of heart, to make supplication, prayer, and intercession for all that are in authority, and thus implore God for the prosperity, welfare and happiness of the land, the community, and the place of their residence. And should it be, that such believers were, for the word of God, persecuted by the government, so as to forfeit their property, or to suffer death, they are not allowed to calumniate, slander or defame, or

with weapons of war, to oppose or resist ; but, by faith to look up to God, to whom vengeance belongeth, and seek comfort of him and eternal blessedness beyond the grave.

And in case the government will, from Christian principles, allow freedom of conscience in all points, to believers, so that they may worship God in their religious ordinances, according to their faith and the voice of conscience ; they should be the more gratefully, submissive and obedient. But if the government will pervert and misapply the power which is imposed on, and given it of God, and which extends only to the management, regulation and adjustment of bodily and temporal things, and things of a secular nature ; and will interfere with the offices of Christ and with his kingdom, which is of a spiritual nature, and wherein alone is the power over the souls of men ; and thus will attempt to be lords over God's heritage, by compelling its subjects to do things contrary to the word and will of God : it is then that the faithful believers must not obey and follow laws and commands of men contrary to the will of God, but must obey God rather than man ; for Christ is set, by his Father, far above all principalities and power, might, and dominion, (Eph. 1: 21.) and is the Head of his church, and whom alone we must obey in all spiritual things, and things which concern the faith and the voice of conscience.

And, as the kingdom of Christ is a spiritual

kingdom, and is not of this world, he has dissuaded and forbidden his followers, of all worldly supremacy, rule, magistracy, grandeur and highness; and has appointed in his church manifold offices, as pastors, teachers, helps and governments, whereby the holy people of God may be joined and cemented together in building up the body of Christ his church: HE also left the worldly offices in the worldly government, under the protection of which the followers of Christ, as strangers and pilgrims, and who have no kingdom, or power, or abiding place here, are to sojourn and fight their way through to the heavenly Canaan, with the spiritual weapons—the word of God. For neither hath Christ, nor his apostles prescribed laws or rules to the *believers*, whereby they should govern the world; nor did they point out to them the laws and statutes of the Jews, much less those of the Romish Cæsars or heathens, as rules to govern by: but they only taught their followers and faithful believers, sound doctrine, thereby prescribing to them how to walk worthily, with christian modesty and discretion under the government, and as submissive and obedient subjects to it. And herein Christ Jesus became an example to his followers, in that he fled from all highness and grandeur of the world, and appeared in the form of a servant. In like manner must his followers flee all offices of magistracy and worldly government, by not officiating in any; and thus follow the example

of Christ and his apostles, by whom, and in whose church these offices were not attended to, as the judicious very well know.

But as it is inconsistent with the christian character, and also highly forbidden by God, in his word, for Christians to defame or slander, judge, or condemn, any persons who are out of the church or community to which they belong ; so it is not our intention or desire, to defame, judge, or condemn the government or any of its officers, by any thing which we have said ; but we hope and trust, that that only good GOD, who preserves all the good which a man doeth, as a signet, and who keepeth his good deeds as the apple of the eye ; and who has promised a reward to him who giveth to drink a cup of cold water only, in the name of a disciple—that HE the adorable GOD, will be gracious to all governments and their ministers ; especially to those who are just and upright in the administration of their office according to the ordinance of God ; by defending and supporting the good, upright, innocent, harmless and defenceless ; and by punishing the evil-doers, the lawless, the disobedient, the ungodly and profane ; and that HE will smile upon them and reward this their beneficence. It is therefore the duty of all christians to own and acknowledge government to be the minister of God ; and ardently pray to God, that he would be gracious and bless them with eternal blessedness.

How that government, or the higher powers are of God, and for what end they were instituted, read :—Let every soul be subject unto the higher powers ; for there is no power but of God : the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13: 1-4.

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. John 19: 11.—Blessed be the name of God for ever and ever ; for wisdom and might are his : And he changeth the times and the seasons : *he removeth kings, and setteth up kings.* Dan. 2: 21.—Till he knew that the most high God *ruled in the kingdom of men, and that he appointeth over it whomsoever he will.* 5: 21.—I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar

the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him and his son, and his son's son. Jer. 27: 5--7.

How Christ, among his followers, advanced doctrines opposite to the office of government, read:—But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ~~But~~ But so shall it not be among you: but whosoever will be great among you, shall be your minister; And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 42--45.

Here we would observe the words above, *But so shall it not be among you.* These words cannot be confined to the *apostles alone*, who were on a parallel in their ministerial office, and who were soon dispersed in the different parts of the world to preach the gospel, and consequently could not perform and evidence this required service among themselves: hence we conclude that the words—*Among you*—must be understood of all the faithful believers of the Church of Christ. Considering also, that Christ delivered many other important doctrines and commandments to his twelve apostles, which were spoken with reference to all believers, according to his own words, when he

saith, And what I say unto *you*, I say unto *all*, Watch. Mark 13: 37.

Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John 18: 36.—When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 6: 15.—HE shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zech: 9: 10.

Read farther: Not how and by what right and authority, believers shall rule and reign over unbelievers; but how the church of Christ shall manifest obedience and submission to the government:—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Rom. 13: 5--7.—Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's. Matth. 22: 21.—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that

are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2: 13, 14.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. Tit. 3: 1.—I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. 2: 1-4.—And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye have peace. Jer. 29: 7.

ARTICLE TWENTY-EIGHTH.

OF CHURCH ORDER AND DISCIPLINE, IN EXCLUDING FROM THE CHURCH DISORDERLY AND OFFENSIVE MEMBERS, BY EXCOMMUNICATION; AND OF THEIR RECEPTION INTO THE CHURCH AGAIN ON EVIDENT REPENTANCE.

OF Christian church order and discipline, in excluding its disorderly and offensive members and again receiving the penitent, we believe and acknowledge, That in like manner as a

house or a city could not stand and subsist without having walls, doors and gates, by which to exclude, expel and debar the evil, disorderly and offensive members; and to receive, retain and preserve the good: therefore hath Christ, for the support and preservation of his church, given to it, *The keys of the kingdom of heaven*, (Matth. 16: 19.) which is *his word*; thereby to govern the church, and determine and judge concerning all its members who walk contrary to sound doctrine, and being disobedient, disorderly and offensive to the church, by transgressing the commandments and ordinances of God which are prescribed in his word; that all such, accordingly, be separated and excluded from the community of the church and its privileges, for their amendment and recovery; and to preserve the church from being contaminated and leavened by their corrupt doctrine, and their unclean and unholy conversation, and thereby be made partakers with them of their evil deeds: and also, that others may fear to commit like evil deeds.

And like as the penalty which God commanded by Moses, to be inflicted or imposed on the transgressors—was imposed according to the enormity of the crime or transgression; so that he, who sinned and transgressed the commandments of the LORD in small matters, unwittingly, or through infirmity, was, by different offerings, and the intercession of the priest, reconciled to God again; where, on the other

hand, the open and daring offenders and transgressors of the law of God, could not, by these offerings and intercessions, be reconciled to God, but they had to die without mercy by the mouth of two or three witnesses :

So Christ has also taught in the New Testament, to use the christian penalty for sin and transgression, according to the offence of the transgressor ; but not to destroy men's lives, as was the case in Israel, by those whose crimes were punished by death, where the offenders were deprived of the offer of mercy and pardon on repentance and reformation. But when Christ came, not to destroy, but to save the souls of men, and to seek and to save that which was lost, he instituted and ordered these penalties, for the amendment and improvement of sinners: so that if any see his brother commit a sin, so that it can be made appear that it is a sin, yet not so great that it has brought forth death in him, he shall, from christian love to his soul, tell him of his trespass between themselves alone, and by the word of God point out his sin to him, and thus convict and correct him ; and if he hears this christian admonition he has gained his brother, and shall, out of fervent charity forgive him and conceal and cover his sin. (1 Pet. 4: 8.) But if he heareth not his brother, then to take with him one or two more, that in the mouth of two or three witnesses every word may be established ; and if he neglect to hear them, then to tell it unto the church :

but if he neglect to hear the church, then the church (of whom all the members are judges,) shall announce to him that they have retracted and renounced brotherhood and fellowship with him.

But if any have fallen, by having openly committed sins, which are evidently the works of the flesh, and the church perceives that they are thereby fallen from God and separated from him, and are under his wrath and displeasure; the church shall, in such cases, immediately, and without taking the above prescribed steps, announce to them retraction and renunciation of brotherhood and fellowship with them; and earnestly to impress on their minds a due sense of their fall, and directing them to implore God, by true repentance, for pardon, grace and remission of sins: and thereby be again restored, by grace, into the favour of God. And thus shall the church allow none to be in their communion, knowingly, who have by their sins separated themselves from God; neither shall they excommunicate any, except *they* have first separated *themselves* from God by their sins: moreover, none shall be received into the church again, under the promise of life and peace, unless they have been previously received into the favour of God, by true repentance and by faith.

Now, true repentance is of the following nature and property: 1. That the sinner manifest before God, remorse, regret and deep contrition

of heart for the sins committed ; 2. That he, from his heart, acknowledge his sins before God and man ; and 3. That he abstain from sinning, and with all his power and strength to make amendments for the evil deeds which he has done, by good deeds and works of righteousness, and thus open again the entrance into the kingdom of God, which was locked up to him by reason of his sins : and thus the church of God, in the separation and reception of her members, follows that decision which has before been ratified by God in heaven, according to his word ; and which the church by her transaction has only announced and shown to the word.

And as God is no respecter of persons, the church must use the keys of the kingdom of heaven—the word of God, impartially and in a proper manner ; and in her corrections to spare no one ; neither minister or brother, man or wife ; but by the same rule and line to judge the small and the great, agreeably to the truth, and according to the word of God. And as the church consents with sorrow of heart, to announce to impenitent sinners the renunciation of brotherhood, and directing them to repentance and amendment of life ; so shall, also, with the consent of the church, all penitent sinners be received into it again. And as there is joy in finding the lost son, sheep and piece of silver : (Luke 15.) also shall all the true believers rejoice, with the angels of God, at the

repentance and return of their lost brother or sister.

How sins, committed by infirmity, or unwittingly, in small matters were, in manifold offering by the priest, atoned for, read:—And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering.....and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him. Lev. 4: 27, 28-35.—And if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,...Then it shall be, if aught be committed by ignorance, without the knowledge of the congregation, that all the congregation shall offer....And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them. Num. 15: 22-24, 25.

But the open and bold transgressors of the law were, by the mouth of two or three witnesses, put to death without mercy, read:—But the soul that doeth aught presumptuously, (whether he be born in the land or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment: that soul

shall utterly be cut off: his iniquity shall be upon him. Num. 15: 30, 31.—And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him....And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. Lev. 24: 13, 14--16.—And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. Deut. 17: 12.—One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 19: 15.—He that despised Moses' law died without mercy under two or three witnesses. Heb. 10: 28.

Farthermore read the admonition of Eli the high priest, to his sons:—If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall entreat for him? 1 Sam. 2: 25.

How Christ commanded the smaller crimes and sins between brother and brother to be corrected, read:—If thy brother shall trespass

against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matth. 18: 15--18.—Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke 17: 3, 4.—Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burden; and so fulfil the law of Christ. Gal. 6: 1, 2.—Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5: 19, 20.

If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.

There is a sin unto death : I do not say that he shall pray for it. All unrighteous is sin : and there is a sin not unto death. 1 John 5: 16, 17.

But openly presumptuous, offensive and scandalous members, hath Christ commanded to be cut off and cast away without previous admonition or intercession ; or forgiveness of their notoriously flagitious crimes, read :—Wherefore, if thy hand or thy foot offend thee,* cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Matth. 18: 8, 9.—Mark 9: 42–48.

Accordingly did the apostles follow the doctrine of Christ, renouncing to all eternal life who manifestly lived after the works of the

*Here we have reason to believe that our brethren, in composing this article, were impressed with wrong ideas concerning this portion of scripture : for painful as it may be, in cutting off by excommunication, a member from the body, the church ; yet, we believe that this is not the meaning which our Lord attached to these verses ; but rather that he had allusion to the sensual inclinations of man : for in the 5th chapter of Matthew, in the 28th verse, he saith, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Then follows, If thy right eye offend thee, pluck it out, &c. Now, here the eye is gazing at, and lusting after, forbidden and sinful pleasures, which, if indulged in, will cast the whole body into hell : consequently it will be profitable to lose one eye, or that one member should perish, by plucking it out and cast-

flesh, and adjudging them worthy of death.— Thus was the incestuous person of the church of Corinth excommunicated, and by the power of our Lord Jesus Christ, when they were gathered together, delivered unto Satan without using any previous admonition : of which read: For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has done this deed; In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5: 3-5.—Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Tim 1: 20.—Them that sin rebuke before all, that others also may learn. 5: 20.—I told you before, and foretell you, as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all others, that if I come again, I will not spare. 2 Cor. 13: 2.

ing it from thee, than that the whole body should be cast into hell. In like manner if the hand reaches or the foot runs after the forbidden and sinful pleasures and gains of this world, it is profitable to cut them off; for it is better to enter into life maimed, than having two hands or two feet to go into hell, into the fire that never shall be quenched. Notwithstanding these remarks, however, we will let the pious reader judge, whether this portion of scripture be also applicable to the cutting off by excommunication the sinful and offensive members of the body, the church.

There is a sin unto death : I do not say that he shall pray for it. 1 John 5: 16.—But the soul that doeth aught presumptuously, (whether he be born in the land, or a stranger ;) the same reproacheth the LORD ; and that soul shall be cut off from among his people. Num. 15: 30.—He that despised Moses' law died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. Heb. 10: 28, 29.—For what have I to do to judge them also that are without ? do not ye judge them that are within ? But them that are without God judgeth.—*Therefore put away from among yourselves that wicked person.* 1 Cor. 5: 12, 13.—Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 6: 9, 10.—For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Eph. 5: 5.

ARTICLE TWENTY-NINTH.

OF SHUNNING, AVOIDING AND WITHDRAWING
FROM THOSE FALLEN OFF AND EXCOMMUNICA-
TED MEMBERS.

OF the shunning and withdrawing from the excommunicated members of the church we believe and acknowledge, That as the putting away from the church and excommunicating its sinful members is commanded of God, for the amendment of the sinner, and the purifying of the church ; so hath God also commanded to withdraw from such sinful members, by keeping no company with them, that they may be ashamed and amend their life. This shunning proceeds from excommunication, as the fruit and proof of it, and without which excommunication would be in vain. Therefore it is the duty of all the faithful to adhere to the ordinance of God in thus withdrawing from the members that are put away ; which consists in withdrawing from them spiritual communion of the Lord's supper, the evangelical salutation and kiss of peace and charity with all therewith connected. Also to withdraw from them in all temporal and bodily things ; as, in eating and drinking, buying and selling, and in their whole walk and conversation.

In this manner must all believers withdraw from those who are put away from the church for their sinful deeds, and shun them in all evangelical spiritual things, as also in temporal things according to the word of God : and like

as in excommunication no respect to persons must be manifested, but all the members concur in putting away from among them the evil person; so likewise in withdrawing, (in both spiritual and temporal things,) must no respect of person be shown by sparing any, be he man or wife, parent or child, or however near may be the affinity. For we can nowhere read, where God gave a general commandment and ordinance to his church, that any members thereof were wholly exempted or exonerated therefrom; but much more do we see the reverse in many places, where the whole multitude had to conform to one divine rule without the exemption of any. Therefore must such an ordinance of God be observed by every member of the church of Christ, in the fear of the Lord, without reserve, to shame the sinner, that he may amend his ways, turn to God for pardon and forgiveness of sins, and again be reconciled and received into the church.

But as all the observance of the commandments of God, should be tempered with christian kindness and modesty; so must these christian graces also have place in the withdrawing from and shunning the excommunicated.—Therefore must the faithful believers use more circumspection, justice and reason, in this than did the Scribes and Pharisees, in the observance of the Sabbath day, who it appears would sooner have seen men suffer and die than to help and relieve them on the Sabbath day, pretend-

ing that they would thereby break the Sabbath: notwithstanding they themselves transgressed the Sabbath in many matters of less weight. But as the pious observers of the Law of Moses, did not sin, nor break the Sabbath, when they were not engaged in doing their own work on the Sabbath but those works which were commanded them to do of God: so also do believers not transgress nor sin, neither do they deal against the command of shunning, when they do not their own work or business but the business which is commanded them of God to do to those who are to be shunned; namely, to supply them in time of need, with all the necessities of life, and by the word of God to administer spiritual nourishment to their souls.— Also when they are brought into danger, or sustain loss by fire, water, or such like accidents where assistance is necessary, it is the duty of all believers, to assist them and administer to their relief. And thus by works of charity, carefully seek that which is lost, call back and point out the right way to those who are gone astray, by gently reprovng them, and instructing them by the word of God, if haply these christian admonitions, according to the example of Christ, might find entrance into the heart, and reclaim them. But in all the works of man's own doing, the faithful christian must avoid all intercourse with those who are under excommunication until they have reformed and are again united to the church.

Now, to understand this rightly, it will be necessary to note, that at the time of Christ, the children of Israel were under the power of the Romans, and subject to their government; and consequently had no power to inflict the Law of Moses on *their* transgressors: therefore they separated from their community all those that departed from the laws and ordinances of their fathers, by following the heathens, Samaritans, and openly profane sinners, and withdrew from them in all their intercourse and conversation; abhorring them as unclean, and compared them to heathens and to enemies, and as such treated them by obstructing and hindering them in all their acquisitions. Of this read:—Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. John 18: 31.—Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? (for the Jews have no dealing with the Samaritans. 4: 9.) Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one that is of another nation. Acts 10: 28.—And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. 11. 2, 3.

Now this custom was observed by Christ,

when he commanded it to be used with those who sin and are obstinately disobedient to the church, when he sayeth: But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matth. 18: 17.

This also was observed and practiced by the apostles, who followed the doctrine of Christ, of which read:—I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. 1 Cor. 5: 9–11.

Here the apostle forbids, not only having conversation with apostates, but also not to eat with them. In which prohibition he will not be understood as meaning the unrighteous of this world, for with them we are at liberty, else must we needs go out of the world, because the world lyeth in wickedness: therefore it must necessarily be understood of our daily conversation, our eating and habitude.—A man that is a heretick, after the first and second admonition, reject. 2 Tit. 3: 10.—If we deny *Him*, he also will deny us. Tim. 2: 12.—Alexander the copper-smith did me much evil; the Lord reward him according to his works: Of whom

be thou aware also ; for he hath greatly withstood our works. 4: 14, 15.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. 2 John v. 10.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thes. 3: 14.

How believers must not only shun and withdraw from those who have apostatized, but also from all those who walk disorderly, without respect to person, read:—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thes. 3: 6.—'This, however, must be understood according to the Spirit of the gospel of Christ.

How believers must seek that which is lost, and not count him that is put away from among them as an enemy, but admonish him as a brother, read:—Yet count him not as an enemy, but admonish him as a brother. 2 Thes. 3: 15.—Brethren, if any of you do err from the truth, and one convert him ; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5: 19, 20.—For the Son of man is come to seek and to save that which was lost. Luke 19: 10. And it came to pass, that, when he was returned, having received the kingdom, then he commanded

these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.
v. 15.

ARTICLE THIRTIETH.

OF THE LAST DAY AND THE COMING AGAIN OF
CHRIST FROM HEAVEN.

OF the last day and of the coming of Christ again from heaven, we believe and confess, That the great God of heaven, who in the beginning created the heaven and the earth, with all visible things, hath appointed a day—a day which the angels of heaven do not know, much less mortal man, and which will come unawares to the children of men, and as a snare to all them that dwell on the face of the whole earth; and as a thief upon all them that do not watch. In that day will the great God destroy all the monarchies and visible kingdoms and burn them up with fire, except the men who that did the will of God, these will abide forever.

In which last and great day of the Lord, the Son of God, Christ Jesus, who in the presence of the apostles was taken up into heaven, and a cloud received him out of their sight, will come again from heaven with clouds, but not in such an humble state as he came in his first coming into the earth, at Bethlehem: but in this his second coming, when he shall come in the clouds of heaven, he will come with great power and

glory, as KING of kings, and LORD of lords, with the power and glory of his Almighty Father's, attended with the angels of God; and with a shout, the sound of trumpet and the voice of the archangel (1 Thes. 4: 16.) the heaven and the earth with the mountains and islands will be shaken; the sun shall be darkened and the moon shall not give her light, the stars shall fall from heaven, and all the kindreds of the earth shall wail, their hearts failing them for fear, and for looking after those things which are coming on the earth, when they see the Son of Man coming with great power and glory.

Of this last day of the LORD, read:—And as he sat upon the mount of Olives, his disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Matth. 24: 3. (read this chapter throughout.)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. 2. Pet. 3: 10.—For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. Mal. 4: 1.—For yourselves know perfectly, that the day of the Lord

so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

1 Thes. 5: 2, 3.—Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matth. 24: 35, 36.—Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be forever, and my righteousness shall not be abolished. Isa. 51: 6.

Of Christ's return or second coming from heaven, read:—Ye men of Gallilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1: 11.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first. 1 Thes. 4: 16.—Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Rev. 1: 7.—And then shall appear the sign of the Son of Man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and

great glory. Matth. 24: 30.—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thes. 1: 10.—And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 1: 7-9.—Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude. 14, 15.—I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Dan. 7: 13.

ARTICLE THIRTY-FIRST.

OF TEMPORAL DEATH, AND OF THE RESURRECTION OF THE DEAD

OF the temporal death and the resurrection of the dead we believe and confess, That man in the beginning was created immortal, but through the envy of the devil, and our first parents sin, death entered into the world. And

as by the sin of Adam, all men became sinful, so also were all men by him made subject to temporal death. Hence it is appointed unto men, once to die, but after this judgment: (Heb. 9: 27.) for this sinful, perishable flesh and blood cannot inherit the durable kingdom of God, but it must, by the power of God, be renewed, changed and glorified by passing through death, and being raised again from the dead a glorified and immortal body. And like as the heart, soul and spirit of a man who is fallen into a deep sleep, do not altogether sleep with the body: also doth not the soul or spirit fall asleep, or die with the body of man, in his natural death; but it is and continueth to be a never-dying spirit. Hence it is, that the temporal death is, in the holy scriptures called a sleep and a falling asleep; and the resurrection of the dead an awaking from sleep. But some are fallen asleep. 1 Cor. 15: 6.—I shall be satisfied, when I awake, with thy likeness. Ps. 17: 15.

And, as one that is fallen asleep, cannot receive, nor enjoy good gifts, neither after the soul nor body, much less can he be punished and tormented, except he be first awaked from his sleep: just so cannot the believers enjoy the full fruition of the heavenly inheritance, neither the unbelievers the full pain of eternal death and hell, till they be first awaked, by the coming of Christ, from this sleep of death, and are risen from the dead at the day of judgment.

Which day of judgment the souls of the righteous, who are in the hands of God, are waiting for, under the altar of Christ, to receive the promised reward according to their souls and bodies; the unrighteous also being reserved to the day of judgment, to be punished in soul and body according to their deeds.

Moreover, as by the sin and transgression of Adam, death passed upon all men; so, by the Redeemer Jesus Christ, doth the resurrection of the dead come upon all men; so that like as the sun in the spring of the year with his glorious beams bringeth forth out of the earth, not only useful and sweet smelling herbs and flowers of every order, but also thorns and thistles, which are rejected and burned with fire: so will Christ Jesus, the Son of Righteousness, at his coming, with bright shining beams of majesty and glory, in the clouds of heaven, to judgment at that great day, bring forth out of the earth, both the evil and good, and will awaken them and cause them to arise. So this great God, who in the beginning called heaven and earth into existence by his commanding voice, so that when he spoke it arose and stood before him in perfect order; so that things which are seen were not made of things which do appear; (Heb. 11: 3.) and who created man out of the dust of the earth, will by his unchangeable power, and almighty Word, at the last day, call forth all mankind who mouldered to dust and ashes, and who were devoured by the flames of fire,

by birds, and by fishes: these all will he call forth from their dust, awaken them and raise them up, each with his own body, flesh and bones, wherewith they served their Creator, or were the servants of sin.

And like as a woman in travail cannot keep the fruit, but laboureth to be delivered: so will death, earth and the sea, in the last hour, deliver up the great number of dead which are in them, and which in their bowels had mouldered to dust. All these will be awakened and will arise unperishably with their own bodies; and with these bodies, the souls and spirits which left them in the hour of death and remained immortal, will be re-united. Then will the righteous, who have borne the image of the earthly, also bear the image of the heavenly; and this their corruptible body which is raised from the dust, will put on incorruption, and this mortal shall put on immortality: then will they be like the angels of God, and glorified like unto the glorious body of Christ. In like manner, those who remain and are alive at the coming of Christ, will be changed and glorified, according to the glorious image of Christ.

Of temporal death, read :---For dust thou art, and unto dust shalt thou return. Gen. 3: 19.---And as it is appointed unto men once to die, but after this the judgment. Heb. 9: 27.---For since by man came death, by man came also the resurrection of the dead. For as in Adam

all die, even so in Christ shall all be made alive.

1 Cor. 15: 21, 22.---Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5: 12.

How at the coming of Christ to judgment, the dead will be awaked by him and arise, read: ---For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. 1 Thes. 4: 16.---Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5: 28, 29.---For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19: 25-27.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26: 19.---And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2.---But as touching the

resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Matth. 22: 31, 32.

---And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6: 40.---Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. 11: 25, 26.---Read farther, Cor. 15. throughout.

How, in the resurrection of the dead, the vile bodies of men will be glorified, read:---For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Matth. 22: 30.---For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3: 20, 21.---It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. 1 Cor. 15: 42-44.

ARTICLE THIRTY-SECOND.

OF THE JUDGMENT AT THE LAST DAY, HELL,
AND DAMNATION OF THE UNBELIEVERS.

OF the judgment at the last day, hell, and damnation of the unbelievers, we believe and acknowledge, That when Christ Jesus will come, at the day of judgment, in the clouds of heaven with power and great glory, there will be gathered unto his judgment-seat all the nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Over these, Christ Jesus is set and ordained of God to be the judge, both of quick and dead: and he will be no respecter of persons, neither needeth he the testimony of any, for the thoughts and intents of every heart is as an open book before him. This righteous Judge will judge the earth in righteousness, and as the great Shepherd of his sheep will pass an eternal and irrevocable sentence upon all the earth: rewarding each and every one in his own body, according to that he has done. To all the believing regenerated children of God, who in this life, as obedient sheep heard the voice of Christ the Shepherd and followed him, he will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matth. 25: 34.) And to all the unbelieving, unregenerate, those that did not love Christ and his word, and would not that

he should reign over them, but obstinately rejected his counsel, as goats, to these he will say : Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (25: 41.)

In this last day, that great day of the Lord --the righteous God will withdraw from the earth all the good gifts which were given for the enjoyment of man; for the sun, moon and stars shall be darkened to shine no more, and all the light and glory of the world will be changed into everlasting darkness. Then will the streams of the earth be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch, (Isa. 34: 9.) which will not be quenched, but will burn for ever and ever. And as the earth is termed hell, in many places of the holy scriptures, and no mention made of any other; therefore it is held, that this earth is the place of hell and torment of the damned, and the lake of fire and brimstone, the place of outer darkness, where into all the unbelievers, the unrighteous and wicked will finally be cast to suffer the burnings and torments of hell and damnation for ever and ever. And thus will they be punished and tormented in and with the very visible things which they here in this life chose and served; and which they preferred to things invisible, glorious and eternal.

Into which lake of fire and outer darkness, will all the unbelievers and wicked be cast,

when their souls are again united to their own bodies at the resurrection, and thus for ever be banished from Christ.

Then will come to pass what is written concerning this great and awful day of eternal separation: namely, That of the two that are together in the field, or grinding together, or are in one bed, the one shall be taken and caught up in the clouds, to meet the Lord in the air, and so ever be with the Lord; (Thes. 4: 17.) while the others will be left here to be banished into that lake of fire, that place of outer darkness, there to be tormented with the devil and his angels, and to suffer the burnings of eternal fire, (which is the second death;) and thus be banished from God, and all his mercy and pardon for ever and ever.

Of the last judgment, and of the appearance of all nations of the earth at the judgment-seat of Christ, to receive in their own bodies, individually, their everlasting sentence, read:—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. Acts 10: 42.—Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 17: 31.—God judgeth the righteous, and God is angry with the wicked every day. Ps. 7: 11.—For we must all appear before the judgment-

seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5: 10.—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Rom. 14: 10--12.

And I saw the dead, small and great stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. 20: 12.—A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. Dan. 7: 10.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matth. 25: 31, 32.—For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. 16: 27.—And to you who are troubled, rest with

us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thes. 1: 7, 8.

Of hell and the place of damnation, read:—For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever. Isa. 34: 8-10.—But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. 2 Pet. 3: 10.—And it came to pass as Moses had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. Num. 16: 31-33.—Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven...And Abraham looked toward Sodom and Gomorrah, and to-

ward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace. Gen. 19: 24-28.—Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.... To whom is reserved the blackness and darkness for ever. Jude. verses 7-13.—Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. James 5: 3.

How the souls of unbelievers are reserved, by God, to the day of judgment, to be punished after the resurrection and re-union with their bodies, read:—For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. Mal. 4: 1:—The Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. 2: 9.—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Jude. v. 6.

Read farther of the dreadful and intolerable pain of hell:—Where the worm dieth not,

and the fire is not quenched. Mark 9: 46.—Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Matth. 22: 13.—And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. 24: 51.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 25: 41.—And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 19: 20.—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 21: 8.

ARTICLE THIRTY-THIRD.

OF THE KINGDOM OF HEAVEN, AND LIFE EVER-
LASTING.

OF the kingdom of heaven, and life everlasting, we believe and confess, That in like manner as there is a visible and perishable kingdom, the kingdom of this world, which by the sins

and wickedness of man is enveloped in darkness; in which the prince of darkness and of the power of the air, the spirit that worketh in the children of disobedience is the chief, and who will finally pass away with all his subjects and be doomed to eternal misery: so there is also an invisible, immoveable and an everlasting kingdom, a kingdom in the heavens in which King Jesus Christ is Chief and Lord, and in which all faithful believers will live with God in everlasting joy and happiness. To this glorious kingdom of heaven hath God, in the beginning, invited the fallen race of man to come, by his tender mercy and grace; first by his servants the prophets, and afterwards by his own Son, who came forth from him, and preached, urging and inviting all men to forsake the shadow and vanity of the world, and hasten to enter into the eternal rest. To this end is the dinner prepared; the oxen and the fatlings are killed, and all things are ready: (Matth. 22: 4.) therefore all excuses on the part of man, as having bought a piece of ground, yoke of oxen, or married a wife, (Luke 14: 18-20.) are vain: the road, door and gate are opened for all to come.

This glorious kingdom in the heavens is represented to us as a holy city, the new Jerusalem descending out of heaven from God, having the glory of God, and prepared as a bride adorned for her husband, whose streets are of pure gold, the walls garnished with all manner

of precious stones and the gates richly set with pearls. (Rev. 21.) In this city is the brightness and glory of Almighty God, which neither Moses on Mount Sinai could behold, neither can it be seen or beheld by mortal eyes. These bright shining rays of the glory of God, and eternal Light, will lighten this city for ever and ever. Here will sorrow and sighing, cold and nakedness, hunger and thirst be changed to fulness of joy, comfort and endless felicity.

This joy and happiness will be so ineffably great and glorious that, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. And into this blissful and heavenly state, will all true believers, and friends of God enter, after the resurrection from the dead, when their souls are again united to the bodies which they had left at the hour of death, and were preserved in the hands of God till their re-union, then to be caught up in the clouds, from this earthly abode of darkness, to meet the Lord in the air: and so ever to be with the Lord.

And, as a bride is received of her bridegroom, so will all the true children of God then be received and welcomed by Christ Jesus, and with their souls and changed bodies be admitted, through grace, into this heaven of joy, where they will see God in his inexpressible glory, with all the heavenly host. Then will they be divested of their mourning, and mortal gar-

ments, and be clothed with the white robes of immortality ; when they will shine forth as the sun in the kingdom of their Father ; and with all the elect of God, the Son of God whom they acknowledged here below, will feed them, and lead them unto living fountains of waters, where they shall eat of the hidden bread of heaven, and of the Tree of Life, and drink of the living fountains of waters, and be like unto the angels ; where, with cheerful hearts and melodious voices they will sing praises to the Lamb their Bridegroom, joining in the new song with joy ineffable and full of glory, and which no man can take from them, as they are made kings and priests unto God, and will live and reign with Christ for ever and ever.

Now, may the God of grace, mercy and all comfort, who hath called us with a holy calling, grant unto us, unworthy mortals, to be strengthened by his divine Spirit, to follow after and be made worthy of his fellowship, and of the glorious inheritance of his heavenly kingdom, for ever, through Jesus Christ our Lord. Amen.

Of the everlasting kingdom of heaven and its King, read:—Whereby we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. Heb. 12: 28.—Jesus answered, My kingdom is not of this world.—If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not

from hence. John 18: 36.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. 1: 12, 13.—For the kingdom is the Lord's; and he is the governor among the nations. Ps. 22: 28.

Read farther, how the eternal King Jesus Christ, at his return from heaven, when the dead are raised and the judgment passed, will receive all his members into his everlasting and glorious kingdom of heaven, where they shall see God in his ineffable glory:—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matth. 25: 34.—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5: 4.—I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day: and not to me only, but unto all them also, that love his appearance. 2 Tim. 4: 7, 8.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him. James 1: 12.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.—Then we which are alive and re-

main, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore, comfort one another with these words. 1 Thes. 4: 17, 18.—And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John 16: 22.

Beloved, now we are the sons of God ; and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him ; for we shall see him as he is. 1 John 3: 2.—For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3: 20, 21.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3: 4.—Thine eyes shall see the King in his beauty ; they shall behold the land that is very far off. Isa. 33: 17.

Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall : For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1: 10, 11.

Now, concerning the precise *time* of the drawing up of the foregoing articles of our con-

cession of faith, we have no certain information. But as it is evidenced, that, so far as to their true import and meaning, they were acknowledged, taught and practiced by the Menonites, many years previous to the time in which they were forwarded to the press, as well as at *that time*; which was at the close of the last persecution. We have therefore fixed their date to the 16th century, and at the close of which we have assigned them a place in our work.

☞ The above account of the chronology of the foregoing Articles, is given by the Authors of the large work referred to in our introduction, and from which work these articles were translated.

Now we will conclude these articles by the following extract from the Bloody Theatre or Martyrs' Mirror; which is as follows:

In the time of Sylvester, there is mention made, that the doctrine which was afterwards taught and defended by great multitudes of Anabaptists and Waldenses, was *at that time* taught and defended. Yea, that the same churches which were, in the eleventh, twelfth, thirteenth and the following centuries, called by the names of Waldenses and Albigenses, and were afterwards called by the name of Menonites or Anabaptists, were in existence *at that time*, and had existed *long before*. Hereof did a certain author of an ancient work, and who was of note in the church of Rome write,

complaining of these people, saying, These hereticks (as he calls them,) have, at all times, had many sects among them: but among all those sects there has none been so pernicious to the church (namely, the Romish church) as the poor men of Lyons, namely, the Waldenses or Anabaptists; and this for three reasons; First, Because they have existed so long, that some say they were in the time of Sylvester; others even say that they existed in the time of the apostles.

At another place in the same work above referred to, we find written by James Mehrningius, of the above mentioned people, as follows:—

This is by no means a new sect who arose in the time of Waldus; for the papistical writers themselves acknowledge that they existed in the times of Sylvester the pope, and long before his time, even in the time of the apostles.

The same writer at another place writes, That Flacius observed the same from an ancient papistical book: That these people existed in the time of Sylvester, and were as ancient as the time of the apostles. Moreover, That Thuanus testifyeth that the doctrine of those people continued through many centuries.

The *time* of the reign of Sylvester, who was the first pope of that name, but in the register the thirty-fourth Romish bishop, is computed to the year 315.

REFLECTIONS,
FROM DIFFERENT PASSAGES OF
THE HOLY SCRIPTURES,
BY PETER BURKHOLDER,
P A S T O R O F
THE CHURCH OF THE MENNONITES.

REFLECTION FIRST.

And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven — Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. — Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Matth. 5: 1-7.

IN the fullness of time, when the kingdom of God was at hand, God, in his infinite love and mercy to the fallen race of man, sent his beloved Son Jesus Christ, from the glorious throne of his majesty, into this sinful world to save and redeem us from a state of sin and misery into which by transgression we had fallen. And thus, to open to us again a door to life and glory, by pointing out to us the road that lead-

eth to eternal blessedness. In this he went about doing good to the afflicted and distressed, in taking their infirmities upon him, and healing all manner of sickness and all manner of disease among the people. And when his fame went abroad, there followed him great multitudes of people from Gallilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Now when Jesus saw the multitudes following after him, he went up into a mountain, and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of God.

Here our great Teacher instructs us in the ways of blessedness, and tells us clearly that it is necessary for us that we should be poor in spirit. Now let us consider and examine what is meant by being poor in spirit, and in what it consists. Principally it consists in a true self-knowledge: the person who is acquainted with his own heart, is of a humble lowly spirit; for if we examine ourselves, we will find, that of ourselves we are nothing, we have nothing, and we can do nothing; but that all we are and all we have is of God: from him we derive our being, the faculties of the soul, every good thought, and it is he that worketh in us both to will and to do of his good pleasure. (Phil. 2: 13.) For God is all in all; the Giver of every good and perfect gift, for he is rich unto all that

call upon him, and in him are hid all the treasures of wisdom and knowledge. Therefore, every humble discerning penitent will acknowledge, that God is rich, strong and powerful, but he poor, weak and impotent; and in this self-abasement will humbly bow before the throne of his majesty and confess that he has nothing to boast of but of his infirmity; and thus renouncing all self-righteousness, will groan and say with the apostle Paul, For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7: 18, 24.) Such an one will feel himself to be unclean and leprous, like the lepers in Israel of old.— But how consolatory to him to find that when the leprosy had covered all the skin of him that had the plague, from his head even to his foot, and had all turned white, the priest was then to pronounce him clean. (Lev. 13: 12, 13.) So, in like manner, when the truly penitent mourner, groaning under a sense and load of corruption, sin, and uncleanness, deeply humbled and poor in spirit, cometh to Jesus the Great High Priest, he has the promise of being pronounced clean. But he must come to Christ, burdened and sin sick; with a sincere desire beseeching HIM, to cleanse and purify him from all sin and uncleanness, as did the ten lepers of Israel, who lifted up their voices, and said, Jesus,

Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests : and it came to pass, that, as they went, they were cleansed. (Luke 17: 13, 14.) In such a manner will all those do who are poor in spirit ; who feel the weight of their corruptions, sins and infirmities. Sin sick and mourning they will come to Jesus, their Great High Priest, beseeching him to cleanse and heal them from all their sins and maladies. And for such is he a Physician, and a Redeemer, as he saith : They that be whole need not a physician, but they that are sick. For I am not come to call the righteous, but sinners to repentance. Such poor in spirit he calls to him and saith, Come unto me, all ye that labour and are heavy laden, and I will give you rest.

The case of the sinner who feels this poverty of spirit, is somewhat similar, and may be compared with that of a beggar, who feels his indigent, starving state. In want of daily bread, and unable to get a supply, he will ask for alms. And the charitable and beneficent, who seeing his extreme want, will compassionately incline to relieve it, by supplying him with bread. So also the poor in spirit, who is hungry for the bread of Life, will supplicate his heavenly Father, and apply to him who has bread enough and to spare, and who will supply him with that Bread which cometh down from heaven and giveth life to the world. For Christ saith, every one that asketh, receiveth ;

and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Again he saith : Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son.— From these precious promises we see, that nothing is wanting with God, to make us happy and blessed by becoming poor in spirit. But alas ! the fault is ours inasmuch as we, deluded mortals, fancy ourselves to be rich in spirit.— Now as the poor in spirit have the promise of blessedness, so, on the other hand, the rich are threatened with wo. For, saith Christ, Wo unto you that are rich ! for ye have received your consolation. Such spiritually rich will once find themselves greatly deluded ; which is clearly seen by the church of Laodicea : Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. (Rev. 3 : 17.) From these words we can learn how dreadfully deceived and darkened the heart of man may become to be, in not seeing its own case by nature.— Those who thought that they were rich, increased with goods, having need of nothing ; knew not once that they were miserable, poor, blind and naked !— They did not examine themselves ; they came not to a true self-knowledge, thus to become poor in spirit. But they who know God and themselves are poor in spirit, and these are blessed and happy, and heirs of the kingdom of God.— Again,

Our Lord says; in the second beatitude, Blessed are they that mourn: for they shall be comforted. Here it seems that the beatitudes go step by step. The true penitent, experiencing that he is poor in spirit; that he is altogether sinful, fallen, degraded, in a lost state by nature, and unable to flee from the wrath to come, and to deliver himself, he begins to mourn over his sinful state, with godly sorrow that worketh repentance to salvation not to be repented of.— With a broken heart and a tender conscience, he humbleth himself and says with penitent David, I am troubled; I am bowed down greatly; I go mourning all the day long. (Ps. 38: 6.) In this mourning over sin, the sinner will feel his sins to become an intolerable burden to him; altogether too heavy for him to bear; and thus he will strive to have them blotted out, in looking unto the Saviour of sinners, by true repentance and by faith. For, as long as the sinner is yet willing to live in sin, after the lust of the flesh and the rudiments of the world, he is not come to a repentance acceptable with God.— For, If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2: 15, 16, 17.) Therefore, sin, and the lust of the world, must become intolerably loathsome to

every true penitent, and a burden too heavy for him to bear, so, that he can say with the apostle Paul, The world is crucified unto me, and I unto the world. (Gal. 6: 14.) To such an humble, sin-burdened, sin sick soul, the words of Christ will be sweet, when he says: Come unto me, all ye that labour and are heavy laden, and I will give you rest.

From the foregoing it is clear and evident, that mourning and godly sorrow must go before peace, comfort, and consolation; of which we find many examples in the scriptures. Especially that of the woman, who was a sinner, and came to Jesus when he sat at meat in the Pharisee's house, bringing an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and annointed them with the ointment. (Luke 7: 38.) This is quite a different representation of a truly penitent sinner, from what we see in our day, in many of those who pretend to be converted, and yet go forth in all the pomp and conformity to the world, decorating their heads according to all the vain and fleeting fashions. This was not the case with the woman under consideration, who used the hairs of her head for a towel, to wipe the feet of her beloved Lord and Master, whom she loved and adored above all things; inasmuch as she thought herself unworthy to appear before him, but stood behind, in humili-

ty and self-abasement, but yet in a firm faith and hope of obtaining from him mercy, grace, and forgiveness of her many sins. And this she obtained when Jesus said unto her, Thy sins are forgiven. Thy faith hath saved thee, go in peace. Here were fulfilled the words of the Lord, Blessed are they that mourn : for they shall be comforted.

Here we see, how merciful, kind, and condescending our Lord is, to those poor sinners who come to him distressed and mourning over their sins. But, let us beware and not err in comforting ourselves with a vain comfort, before we have been deeply humbled for sin, by feeling the evil of it, and our lost state by nature ; which, it is to be feared, is the case with too many, who pretend to shout and exult over their sins, ere they have been brought to see the sinfulness of their own hearts and the evil of sin, and thus become deeply humbled and go into godly mourning. Such exultation and shouting is not pleasing to the Lord. For, when Israel of old went out against the Philistines to battle, and were smitten before the Philistines ; and they slew of the army in the field about four thousand men,—the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts which dwelleth between the Cherubims, to save them from the hands of their enemies. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout,

so that the earth rang again. And when the Philistines heard the noise of the shout, they said, what meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid: for they said, God is come into the camp. And they said, wo unto us! for there hath not been such a thing heretofore. (1 Sam. 4: 1-7.) But all this great shouting helped them nothing: and the Lord was not pleased with it, neither did he hear them: notwithstanding their expressions of joy and exultation, and their idle notion that all was now well with them since they had the ark of the covenant of the Lord with them in the camp. The Philistines also feared that it were so. But the event proved it to be quite otherwise. For when they again went out against the Philistines to battle, and the Philistines fought, Israel was smitten, and they fled every man to his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas were slain.—Now is the question, Why did the Lord not hear Israel in their great shouting when the ark of the covenant of the Lord came into the camp?—When their shouting was even so great that the earth rang again?—The answer is, because they mourned not over the sins which they had committed, and many things which they had among them.

with which the Lord was displeased. This is clearly seen in the sequel. For, when they presumptuously looked into the ark, at Beth-shemesh, the Lord smote of the people fifty thousand and three score and ten men. This brought them to a state of mourning, and to a knowledge of the evil of sin ; for the men of Beth-shemesh said, Who is able to stand before this holy Lord God ?—After this, the ark of the Lord was taken up to Kizjath-jearim, and while it was there the time was long ; for it was twenty years ; and all the house of Israel lamented after the Lord. This was the beginning of that mourning and godly sorrow which is acceptable to the Lord. And when Samuel saw this their lamentation, he spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only ; and he will deliver you out of the hands of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And they were gathered together to Mizpeh, and fasted on that day, acknowledging their sins to the Lord. And Samuel offered a burnt-offering unto the Lord, and prayed for them, and the Lord heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel : but the Lord thundered with a great thunder on that day upon the Philistines, and

discomfited them ; and they were smitten before Israel: (1 Sam. 7: 1-10.)

Now, here we may clearly see, that all the shouting, rejoicing, and exultation of the children of Israel, helped them nothing, so long as their hearts were not deeply humbled by penitent mourning for their apostacy and sins, and by renouncing their idols, and those things which were an abomination in the sight of the Lord. But, if my readers should say, We have not Baalim and Ashtaroth among us, to worship them, and what have we that is so displeasing to the Lord, for which we should repent and mourn?---I would answer, That, though we have no images or heathen deities that we worship among us now, yet, there are many other things which are of an idolatrous nature, and are equally displeasing and abominable in the sight of the Lord our God ; and which we must renounce and forsake if we would be his children. First, Christ our Lord saith, For that which is highly esteemed among men is abomination in the sight of God. (Luke 16: 15.) Such abominations are to be found among men more than too much : for the whole race of man is by nature inclined to be high-minded, and to pursue the vain modes and fashions of the world, and the conformity to it ; notwithstanding the admonition of the apostle Paul, where he says, And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that

good, and acceptable, and perfect will of God. Moreover, how prone is man to seek honour of men ; and how vainglorious of renown ?—Whereas Christ saith, I receive not honour from men. Also, How can ye believe, which receive honour one of another, and seek not the honour that cometh from God ? (John 5: 41–44.) Again, many hanker after riches, and labour to amass perishable treasures, and serve them by having their hearts fixed on this mammon, pretending also to serve God ; whereas Christ saith, No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matth. 6: 24.) Therefore, if we would be truly converted to the Lord, we must abandon and forsake all these sins which the Lord abhors ; seek his favour ; devote our hearts wholly to his service ; cleave and cling to him with reverence and love, and adore and serve him alone, in obeying his voice. For, secondly,

When Saul was disobedient to the voice of the Lord, Samuel reprov'd him and said, Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the LORD ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. (1 Sam. 15: 22, 23.) Here we see that disobedience to the voice of the Lord is a heinous sin ; and if we would be

acceptable to God, and be heard of him, we must put away from us the sins of disobedience and rebellion, which are iniquity and idolatry, and be made pure and holy, ready and willing to do whatsoever he has commanded us. For, Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son. 2 John, v. 9,—But so long as we have not renounced and forsaken those sins and abominations which the Lord abhors and has forbidden in his word, we may cry and call aloud, and yet not be heard of the Lord, as he saith by the mouth of his prophet Isaiah: And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Isa. 1: 15.—But, saith Christ, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15: 7.) And again,

Our Lord saith, in the 4th verse of the words under consideration, Blessed are the meek: for they shall inherit the earth.—To be meek is to be of a soft, tender, gentle, quiet, humble, forbearing and submissive disposition, and not easily provoked. Of this disposition we must also participate if we would be prepared for the kingdom of God and for a share in the promised blessing. For, as long as our hearts are yet hard, obdurate and impenitent, there is no blessing promised us, but, much more, indigna-

tion and wrath, tribulation and anguish, upon every soul of man that doeth evil. For, by nature the heart of man is the seat of evil, corrupt and vile affections; it is hard, obdurate, presumptuous, self-willed and impenitent; by reason of which it is in a fatal and unhappy state. Therefore, the sinner's heart must be changed, renewed, softened, and broken with the hammer of the law of God's word, and thus brought to a knowledge of the evil of sin, and of the evil of his own heart; for, by the law is the knowledge of sin. (Rom. 3: 20.) Now, when the sinner is brought to see the justice of the law, and feels himself under the condemnation of it, he will be afraid of the judgments of God, as it is written, My flesh trembleth for fear of them; and I am afraid of thy judgments. (Ps. 119: 120.) Moreover, Like a crane or a swallow, so did I chatter: I did mourn as a dove; mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me. (Is. 38: 14.) Thus, full of anguish and fear, the sinner is brought to see his sad case by nature, and now begins to seek for a remedy, by humbling himself under the mighty hand of God, and beseeching Him to give him a new heart and a new spirit. And now, as the sinner is humbled and comes to the Lord in his appointed way, the Lord also confirms his promise to him, when he saith, A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh,

and I will give you a heart of flesh. (Ezek. 36: 26.) And such a heart as this will then be meek. It will be of a soft, tender, gentle, quiet, teachable and submissive disposition. And to all such as are of this disposition is promised that they shall inherit the earth; namely, the new earth, of which the apostle Peter saith, Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (2 Pet. 3: 13.) But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. (Ps. 37: 11.)

The fourth beatitude is, a hunger and thirst after righteousness; for our Lord saith, Blessed are they which do hunger and thirst after righteousness: for they shall be filled. In relation to the natural body, when, for want of wholesome food, the stomach becomes empty, and has not a due portion of meat and drink administered to it, it produces hunger and thirst which, if not satisfied, becomes to be uneasy and craving; and if the body be in health, will not be diverted, or put off with any other object than meat and drink: if this is not the case we may conclude that the body is not in health. So, also, in relation to the spiritual man, when he is brought to see the evil of sin, and thus becomes stript and emptied from all false and earthly comfort, of self-righteousness, and sees and feels his want of spiritual food, whereby he must be nourished and strengthen-

ed in the inner man, and thus becomes to hunger and thirst after this spiritual food, after this righteousness which fills and satisfies the soul. For, until the sinner feels this hunger and thirst, he may conclude that his soul is not in health, not emptied of self-confidence, but on the contrary is full, where Christ saith, Wo unto you that are full! for ye shall hunger. Luke, 6: 25. Yea, hunger for ever, and be in want of the Bread of Life. But those who hunger and thirst after righteousness, have the promise of being filled, so as to hunger and thirst no more forever.

Now here it might be asked, What is this righteousness after which we are to hunger and thirst? In the first place Christ is our righteousness. After him and his righteousness we are to hunger as after bread; for he compares himself to bread when he saith: I am the living bread which came down from heaven. If any man eat from this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? But Jesus said unto them, It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and *they* are life. (John 6: 51, 52-63.) From this we understand and see, that it is Christ and his words which we are to hunger and thirst after. This is the nourishment which we must use as

meat and drink for the hungry soul. In it there is a nourishing virtue for all those who by humble faith believe in his word, love him and obey him in all his commandments: for he saith, Verily, verily I say unto you, if a man keep my saying he shall never see death. (John 8: 51.) Again, Blessed are they that hear the word of God, and keep it. (Luke 11: 28.) Now should any say that the word of God is but a dead letter, they would greatly err and strive against the words of Christ, where he tells us that he is the living bread; for as the natural bread when we partake of it, has a virtue in it to satisfy our hunger, and to give nourishment, strength and health to our natural and frail bodies, so long as they are in health, and have a hunger and thirst after this natural food; so also is the word of God, when it is received by faith, there is a virtue in it which administers spiritual nourishment, life and health to the soul, so that the believer is thereby nourished up in the word of faith and good doctrine, growing thereby in grace, and in the knowledge of our Lord and Saviour Jesus Christ. But the believer must hunger and thirst after righteousness, after Christ and his word, else it will afford him no nourishment to the soul. For, as the word of God is to the hungry believer, a savour of life unto life; so it is to the unbeliever, who doth not hunger and thirst after it, the savour of death unto death. And though the written word may seem to the unbeliever to be

a dead letter, yet in the heart of the believer it is spirit and it is life. As Paul saith, For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. 4: 12, 13.)

In the word of God is also revealed unto us, the righteousness after which we are to hunger and thirst: as Paul saith, For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Rom. 1: 16, 17.) From the foregoing, I trust, the reader has fully understood what is the righteousness after which we are to hunger and thirst; and which will fill and satisfy for ever, all those who thus hunger and thirst after it.—If any man thirst, let him come unto me and drink. (John 7: 37.)

In the fifth place, our Lord saith in the words under consideration, Blessed are the merciful: for they shall obtain mercy. Mercy is that disposition of mind, which excites us to pity, and to relieve those who are distressed and in trouble, by using every means in our power to alle-

viate their calamity, and to make them more happy. In allusion to the words of our Saviour, Be ye therefore merciful, as your Father also is merciful, this temper will show and exert itself not only towards those of our own friends, acquaintance and benefactors, but also over the whole human family, be they friends or enemies. For, our heavenly Father is merciful over all, as Christ saith, For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; and, He is kind unto the unthankful and to the evil. (Matth. 5: 45.—Luke 6: 35.) From these words we learn that God extends his bounty to all: for he sends rain, and moistens and maketh fruitful the fields of the ungodly, and wicked, as well as those of the just and pious; and letteth his sun shine over the unrighteous and sinners, as well as over the righteous and godly. Here we see that God exercises his mercy over all, both good and bad; and if we are born of him and have partaken of his nature, we must be followers of him, as his dear children, and aim at perfection in holiness. But, saith Christ, If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Though this may not be understood that it is in our capacity to be perfect

as God is perfect, in holiness, power, and the divine attributes; yet it is our unbounded duty to desire, and aim at perfection, and therein to study to be more and more renewed after the image of God, and to conform ourselves to our heavenly Father's example, and to be governed and guided by his divine Spirit, to love our enemies and do good to the evil and to the unthankful and those that hate us, and in forgiving injuries: and thus to imitate and copy after our heavenly Father, and to keep his commandments. For the apostle Paul saith, If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. (Rom. 12: 20.)

Now, all the benefits bestowed by the merciful, who have thus copied after the example of their Lord and Master, in relieving the distressed, and administering comfort, and benefits to the needy, will be to them a source of comfort at the day of Judgment; but to the unmerciful will be judgment without mercy, as James saith, For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment. (James 2: 13.) Thus our Lord will reward the merciful, for all the benefits and acts of mercy which they have bestowed, when he shall say unto them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matth. 25: 34.) And these shall ob-

tain mercy, and go into everlasting life ; but the unrighteous into everlasting torment.

REFLECTION SECOND.

ON MATTHEW 5: 8.

Blessed are the pure in heart : for they shall see God.

PURITY of heart is of the highest importance, of the greatest weight, and is the most essential thing in Christianity : because on it depends the motive of all our actions ; and without this purity of heart, our best religious performances would not be acceptable unto God, who is a pure, holy, unspotted Being, for whom our heart is to be a dwelling place ; and he will not dwell in a heart that is not pure and holy : for Christ hath no concord with Belial, nor the temple of God with idols. For the temple of Jerusalem was to be kept separate from all the heathen nations, who offered to their idols and served them. This temple was typical of the heart of man, and was the place where religious exercises were performed, and where offerings were made to the LORD, and where the LORD had chosen to put his name, and had promised to vouchsafe to appear before them, to hear their prayers and accept their offerings, as he saith by Jeremiah, Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Jer. 7: 3. The last part of this quoted verse is

rendered in the German, And I will dwell with you in this place.

But this Temple of God, was at times, very much defiled and corrupted, with selling and buying, to make money and get gain, which was displeasing to God, and which Christ manifested and opposed when he went into the temple and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves. Now our *heart* shall *also* be called a house of prayer, wherein offerings of prayer be made which are well pleasing to God; and this temple of the heart is the only place which God has chosen to appear, when he saith, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? For the temple of God is holy, which temple ye are. (1 Cor. 3: 16, 17.) Moreover, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. And will be a Father unto you, and ye shall be my sons and daughters. (2 Cor. 6: 16-18.) Therefore if we will seek and serve the Lord we must seek him in our heart, for no where else is he to be found; for Christ saith, Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17: 21.) And Paul saith, that by faith Christ will

dwelt in our hearts. But here let us bear in mind, that he will not dwell in an impure heart, but alone in such as are pure and holy : as saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. 57: 15.

Such testimonies of the required purity of the heart have we many in holy writ ; and let our profession be what it may, we must seek Christ within us and not merely from without : for so long as our heart is hard and obdurate, impure and unholy, our outward religion and performance are vain and displeasing to the LORD, as is clearly seen in the writings of his holy prophets, and in the gospel. For God complains of Israel saying, Bring no more vain oblations ; incense is an abomination unto me ; the new-moons and sabbaths, the calling of assemblies, I cannot away with : it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth : they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of blood.—Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well ; seek judgment, relieve the oppressed ; judge the

fatherless, plead for the widow. Come now and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isa. 1: 13-18. From these words it follows, that if we would serve God according to his will, we must purge and purify ourselves from all sin and uncleanness, and that justice and righteousness must be manifested and shown forth in our walk and conversation. For, should we daily attend on public worship, praying much and saying, Lord, Lord! and with all this not do the will of the Father which is in heaven, in keeping his commandments which he has commanded us to do, it would not be pleasing to the LORD: for, as our inner religion of the heart cannot subsist and stand the test except it be evidenced in our outward walk and conversation, and in using the appointed means; so likewise cannot our outward good works stand the test and be acceptable to God if they are not wrought by faith of the inner man. For this reason it would be vain to say—If only the heart is good, it don't matter for externals; and on the other hand, it would be equally fruitless and pernicious to say—It is enough if I am baptized—go to hear the word of God preached, and partake of the Lord's supper; if I do this I am a Christian, and what need I more? Of this order were the Pharisees, in having all their religion and divine service in outward ceremonies and tra-

dition of the elders and the commandments of men, for which the Lord reproveth them when he saith, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. Matth. 15: 8, 9.

Here let us consider attentively, that all those who pretend to serve the Lord after the tradition and commandments of men, serve him in vain; and that if we will serve God aright, and in a manner acceptable to him, we must serve him in his own appointed ways, according to his word and commandments; that first of all our heart must be changed, cleansed and purified from all sin and uncleanness, against which the Lord exclaims, saying, Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (Matth. 23: 25, 26.) From these words we learn that it is essential to be clean from within and from without, but that the inner man must be cleansed first. Now as the cleansing of the heart is of the highest importance, a matter of great weight, and which we cannot accomplish of ourselves, but which must be done by the co-operating power and influence of the Holy Spirit, I will firstly point out the way by which this is effected, secondly

the necessity thereof, and thirdly, the benefit and advantage of it.

In the first place, we must consider the Holy Spirit as the *means* of our cleansing : for, as this elementary *water* has the quality of cleansing and purifying, and by means of which all manner of washing and cleansing is performed and accomplished, *it* is used in holy scripture, emblematic of the Holy Spirit, as saith Isaiah, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring. (Isa. 44: 3.) Moreover, Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ez. 36: 25-27.

In this manner is the Holy Spirit applied to the heart, to cleanse and purify it from all corruption of sin and uncleanness; as Paul saith to the sanctified believers of Corinth, But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6: 11. Now, before we are thus sanctified, we are under the law and motive of sin; following after the dictates

of a corrupted heart, which is only evil continually, and whose lusts and impure desires after the sinful pleasures of the world, war against the soul. But, as the Father of mercies is not willing that any should perish, but that all should come to repentance and live ; therefore doth the divine Spirit of grace interpose with his purifying, cleansing, and healing influence that he may thus prepare the heart to be a dwelling for himself. Then will the contrite believer find that there are two laws in his members ; the law of God and the law of sin, (Rom. 8,) and that these are warring the one against the other ; the spirit against the flesh, and the flesh against the spirit. The flesh excites to sin and strives to mislead the mind from the ways of God ; and the Spirit reproves the sinner, warns and convinces him of his dangerous estate, and that he should turn from the evil of his ways, walk in newness of life and live. And thus the sinner is brought into a strait from which he is unable to extricate himself, and which causes him to exclaim, What shall I do !—If I thus follow the law of sin I shall be lost and undone forever ! and if I follow the law of God, I must submit to the cross, ignominy, persecutions and revilings !—How often do men stand here, as on a balance, not knowing on which side to turn the scale ? But, sinner, I counsel thee follow the moving and dictates of the divine Spirit, and submit to the law of God : for, To whom ye yield yourselves :

servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. (Rom. 6: 16.)

Here the sinner must be made willing, with all his heart, to forsake and renounce sin and all ungodliness, and with all his soul to submit to the divine moving and teaching of the Spirit of grace, and with humble prayer and supplication to God, seek to be purified in heart, and sanctified, as David saith, Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. (Ps. 51: 10, 11.) And so soon as the suppliant is thus purified in heart, by being washed and cleansed from within, he will be clean from without also: and this cleanliness, or purity from without, consists in obediently keeping the commandments of God, as Peter saith, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Pet. 1: 22, 23.) Here, by obeying the truth, (which is the word of God,) they were purified and cleansed from without, as Christ clearly shows when he saith, Now ye are clean through the word which I have spoken unto you. (John 15: 3.) And with this obedience to the word of God, must all true christians and children of

God comply : Therefore did the Son of God pray so earnestly to his heavenly Father that HE would sanctify his disciples, saying, Sanctify them through thy truth : thy word is truth. (17: 17.)

Therefore, all those who glory of being pure in heart, and walk not in perfect obedience to the commandments of God do greatly err, and depart from the way of truth and righteousness. For this reason commit yourselves to the keeping of the Holy Spirit, and, as you value the salvation of your immortal souls, suffer yourselves to be guided by him ; for, as Christ saith, When he, the Spirit of truth, is come, he will guide you into all truth. (John 16: 13.) Then will ye be led in the right way ; for, The statutes of the LORD are right, rejoicing the heart : the commandment of the LORD is pure, enlightening the eyes. (Ps. 19: 9.) Now here we see

Secondly, the *necessity* of being pure in heart, and holy : for saith Paul to Titus, Unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled. (Tit. 1: 15.) Moreover, Follow peace with all men, and holiness, without which no man shall see the LORD. Heb. 12: 14.—These words point out to us the great necessity of being pure and holy in heart ; and that without these we cannot see God : and O what poor, miserable, unhappy beings would we be, to be for ever exiled and banished from his presence ! To be

shut out of the new Jerusalem, the City of God, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie ; but they which are written in the Lamb's book of life .(Rev. 21: 27.) Moreover,

Thirdly, we see in the passage of scripture chosen for our contemplation, the great *benefit* of this purity of heart, where Christ saith, **BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.** By this inexpressibly glorious vision, the seeing of God—the beholding His face, they will partake, of all the riches of the heavenly inheritance, an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for them. (1 Pet. 1: 4.) Here they will see God, as he is in his effulgent brightness and glory, and who will be their everlasting Protector and Comforter of their souls: for, (saith Asaph,) Truly God is good to Israel, even to such as are of a clean heart. (Ps. 73: 1.) This goodness and comfort of God is worth more, infinitely more than to have gained the whole world, with all its riches: for the comfort and consolation of God is an everlasting consolation of which no enemy can rob the possessor, as God is stronger than all.

REFLECTION THIRD.

ON MATTHEW 5: 9.

Blessed are the peace-makers ; for they shall be called the children of God.

God is a God of love and of peace ; and his kingdom is a kingdom of peace ; therefore all the partakers or subjects of his kingdom must be children of peace ; for without this requisite we are unfit either to possess or enjoy this kingdom of peace or to appear before its glorious King, the King of Peace : for Paul saith, Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. 12: 14.) From these and other words of holy writ, we find, that we must have a two fold peace : peace with God and peace with man. Therefore, let us not err, and deceive ourselves, saying, If we have peace with God, it don't matter if we are at enmity with men : for as long as we are at variance, hatred, and enmity with our fellow men, it is scarcely to be hoped that we are in the possession of the peace with God : for John saith, He that saith he is in the light, and hateth his brother, is in darkness even until now. (1 John 2: 9.) Hence we must stand in readiness to seek peace, and to hold it, both with God and man : for, when the King of Peace, Jesus Christ, came into the world, he came to establish his kingdom of peace, of which the prophets had long prophesied ; and before which time the whole human race were at enmity, and lay under the wrath and displeasure of God, and were by nature the children of

wrath: (Eph. 2: 3.) under which wrath and disgrace they fell by the disobedience of our first parents, Adam and Eve.

But, the Father of mercies who is not willing that his creatures should perish, did, in his omniscious wisdom and providence, appoint means of grace and reconciliation by the interposition of his Son, Jesus Christ, the King of Peace; of whom all the holy prophets testified, That all who by faith believed in his name, should receive remission of their sins. Now when this King of Peace made his appearance on earth, by becoming Man, there was, at his nativity, suddenly with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace, good will toward men. (Luke 2: 13, 14.) By these words we may clearly see that He came with the message of peace; and, as a King of Peace, to establish a kingdom of peace, which is His CHURCH. Of this peaceful kingdom have the prophets foretold, as Christ saith, He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2: 4.)

But here, perhaps, more will object and say, This peaceful kingdom did not at that time make its entrance, but is yet in futurity: for such a peaceful time has never yet been, that

nation did not rise up against nation ; and has it not always been the case, that there was war and bloodshed, at times as well since the days of Christ as before, among the nations ?—But here I would answer, that this must be understood with discernment and distinctness. This kingdom of peace we must understand to be the Church of Christ ; which he calls the Little flock, when he saith, Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. (Luke 12: 32.) Thus it is this LITTLE FLOCK, the members of Christ, his church that forms this KINGDOM OF PEACE : and these, as being the sheep and lambs of Christ's flock, have never lifted up spear or sword one against another. For Christ saith to his disciples, Behold, I send you forth as lambs among wolves. Now it is evident, that it is not the nature of the lambs to rend the wolves, but that the wolves rend the lambs ; and it is equally evident that all the subjects of this peaceful kingdom of Jesus Christ, must partake of the nature of lambs, inasmuch as the King of Peace is of this nature : for, If any man have not the Spirit of Christ he is none of his. (Rom. 8: 9.) Of this LAMB did Isaiah prophesy when he saith, He was oppressed, and he was afflicted ; yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth. (Isa. 53: 7.)

This predicted Lamb is Jesus Christ, the

Prince of Peace, and as he is the Prince of Peace, his kingdom must also be a kingdom of peace; and this kingdom, which is His Church, is made up and collected together of all nations, both Jews and Gentiles; and all those that have united themselves to this flock or fold, and this Shepherd, have not raised a sword one against the other: neither the Jews against the Gentiles, nor the Gentiles against the Jews; but they are become one fold, and one Shepherd, as Christ saith, And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd. (John 10: 16.) Of this Shepherd saith the prophet Ezekiel, And I will set up one Shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their Shepherd. And I the LORD will be their God, and my servant David a Prince among them: I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. (Eze. 34: 23-25.) His servant David, who is their Prince, is Christ with whom the covenant of peace was ratified; and all those who become to be the children of this new covenant, and subjects to Christ, the Prince of Peace, must of course be peaceable, as they are the children of the covenant of peace, and under the banner of Christ, the King of Peace.

Moreover, to answer the foregoing objection more fully, I would farther say, that, Although there have been wars among the children of men, and rumours of wars, since the days of Christ until now, they were not carried on in this KINGDOM OF PEACE, but, on the contrary, in the kingdom of this world. For the kingdoms of this world are different from the kingdom of peace, inasmuch as *they* rise in rebellion one against another, which is not the case with Christ's peaceful kingdom, as he told his peace-loving disciples and followers when he saith, For nation shall rise against nation; and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. Matth. 24: 7-9.--Now here we see that the kingdoms of this world not only rise against one another, but that they will also rise against the peaceful members of the kingdom of peace, to persecute and kill them; as they will be hated of all nations for the name of Christ: for even HE the Prince of Peace was persecuted by the prince of this world, as Christ saith, For the prince of this world cometh, and hath nothing in me. (John 14: 30.) For as the Lord and Prince *himself* had to suffer, even so will his subjects fare, as he saith, 'The servant is not greater than his Lord. If they have persecu-

ted me, they will also persecute you ; if they have kept my saying, they will keep yours also. (15: 20.) And

Likewise of this Prince of Peace, Isaiah prophesieth and saith, For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise and garments rolled in blood ; but this shall be with burning and fuel of fire. (Isa. 9: 4, 5.) These words show plainly that from thence there shall be no war or shedding of blood in this kingdom of peace. And, that this peaceful kingdom would commence at the time at which the Prince of Peace came into the world is clearly seen from the following verses of Isaiah, when he saith, For unto us a Child is born, unto us a Son is given : and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the LORD of hosts will perform this. (v. 6, 7.) Now the words in these verses, "For unto us a Child is born, unto us a Son is given" are evidently spoken of the *birth* of this Prince of Peace, Jesus Christ : and that "The government shall be upon his shoulders,—To order it,

and to establish it with judgment and with justice, from *henceforth* even for ever," must, again, evidently be understood of the time of his coming into the world to establish his kingdom, the Kingdom of Peace for ever.

Now, should any of my readers not yet be convinced of the impropriety of war and bloodshed, among the subjects of Christ's peaceful kingdom, but say, *That peaceful kingdom* is not yet come when there shall be war no more, but is yet future; and that we have a right to go to war with those who oppose us, and defend our cause against them? I would lay before them as matter of consideration, Whether it be meet that we should live with our neighbour, in discord, enmity, war and bloodshed, while we are here below, and afterwards be fit subjects for to inherit and enjoy the peaceful kingdom above? Or whether it is not much more so, That we must be prepared here below, by becoming to be the children of peace, in order to be fit subjects for the peaceful kingdom above? For Christ and his holy apostles exhort and admonish as much in holy writ to follow after peace with God and man; for, as said above, we must have a two fold peace: peace with God, and peace with man. To this end Paul saith, Recompence to no man evil for evil, and, If it be possible, as much as lyeth in you, live peaceable with all men. (Rom. 22: 17, 18.) Moreover the Great Prince of peace, when laying the foundation of this peaceful kingdom, prohibited

all manner of wrath and revenge, as may be seen in the chapter of the text, when he saith, Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. (Matth. 5: 21, 22.) Here Christ gave us a new commandment; for as it was commanded the people of old, the children of Israel, not to *kill*, so he has commanded his peaceable followers, the subjects of his peaceable kingdom, not to be *angry* with their brother, under the penalty of being in danger of the judgment. Here Christ forbids all wrath, anger and revenge, according to the German version of the new testament, which has not the words "without a cause" and which we think accords to the meaning of Christ, who will not that the children of peace should avenge themselves.

Farthermore, our great Master and Prince of peace saith, Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the Law, and take away thy coat, let him have thy cloak also. (Matth. 5: 38-40.) Here we find, that before the establishment of this kingdom of peace, it was permitted the children of Israel to retaliate, and avenge them

selves on their enemies for the evil which they had done them: and what shall we say to this? Shall we say that it is right to resist our enemies and go to war with them? then we must abolish the doctrine of Christ, and resist his command; give the prerogative to the law, and be under the law and not under grace; and thus not be partakers of this Kingdom of peace. But be it far from the children of God to give the prerogative to the law: For the law was given by Moses, but grace and truth came by Jesus Christ. (John 1: 17.) Therefore we are under grace and under the government and sway of this great King of Peace, Jesus Christ; and all the members of his empire will submit to his rule and dominion: for Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John 9.) For the doctrine of Christ is to be our rule and guide; and according to it, we will be judged, as the Word of Truth, the Son of God himself testifieth and saith, He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12: 48.) Hence it is not an easy matter to set light of the doctrine of Christ, as though it were unimportant and unnecessary for us to observe all that he saith: and saying, We cannot live according to this rule of self-denial—it is too hard for our nature to bear—flesh

and blood cannot endure this ! But let us consider this, that flesh and blood shall not inherit the kingdom of God—that our nature must be subdued and mortified ; renewed and transformed into the spiritual and divine nature and image of Jesus Christ : for his kingdom is a spiritual kingdom, and not temporal ; and therefore if we would be partakers of this his spiritual kingdom, we must be born of the Spirit, be spiritually minded and not carnally : for the Law is *natural*, it is the *letter* and the shadow of things prefigured ; and the Gospel is *Spiritual*, the substance and essence of the things prefigured by the law : for all the ceremonies and offerings which were observed and performed in the divine service, under the law, were typical of, and pointed to spiritual things ; as also were the wars of the children of Israel against their enemies typical of a spiritual warfare. For,

As God had commanded the children of Israel to make war with their enemies, the devoted nations and inhabitants of Canaan, and with whom they were not permitted to make peace, or show them any favours ; but were utterly to destroy, discomfit and extirpate them with the edge of the sword ; so there are many spiritual enemies in our heart with whom we are commanded to make war, destroy, discomfit and extirpate with the sword of the Spirit, which is the word of God, as Paul saith, Above all taking the shield of faith, where with ye shall be able

to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God : Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (Eph. 6: 16-18.) With these words we are taught what are the arms and weapons of a true christian: and these are not fleshly but mighty with God. And here, in the preceding verse we are told to stand in readiness, having our feet shod with the preparation of the gospel of peace. Of *this peace*, the apostle Paul makes mention in almost all his Epistles, when he saith, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. And as he taught and inculcated it, as a messenger of peace, so he also manifested a peaceable disposition, as he saith, Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands. Being reviled, we bless; being persecuted, we suffer it. 1 Cor. 4: 11, 12. This is a true representation of a peaceable mind, and agreeably to the doctrine which the Prince of Peace himself taught, when he saith, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. (Matth. 5: 44, 45.) Now I would re-

peat and say, That this cannot be done by the natural man, for, They that are in the flesh cannot please God ; (Rom. 8: 8.) but to accomplish it, we must become the children of God—be born of his Spirit—having it dwelling within us, (8: 9,) and thereby partake of his divine nature ; (2 Pet. 1: 4.) and thus being moved by the divine Spirit, to do whatsoever Christ has taught and commanded : For as many as are led by the Spirit of God, they are the sons of God. (Rom. 8: 14.)

But alas ! how lamentable is it to see so many who fancy themselves to be born of God, and yet do not show forth in their walk and conversation, this divine heavenly nature ; but on the contrary, manifest quite a different nature from *that* ; by hating those who hate them—doing evil to those who do evil to them—revile when they are reviled—threaten when they suffer—and persecute when they are persecuted: thus taking the sword in hand to slay their enemies, in opposition to the doctrine of Christ, and his divine nature, and attributes. Now it is an easy matter, for the natural man, to love those who love him ; but what will be his reward ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans the same ? (Matth. 5: 46, 47.) Therefore it is a small matter to love those who love us ; and to confer benefits on our benefactors: but, to love and do good to those who hate us ; and

pray for them which despitefully use us, and persecute us, is of the greatest moment and importance to be practiced by every christian, as it is the doctrine of our great Lord and Master Jesus Christ, and the ordinance by which he walked ; leaving us a pattern to follow after his footsteps. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously. (1 Pet. 2-23.) Hence it is evident, that it is not enough to our soul's salvation, that Christ walked thus, but that we all must follow his footsteps, and be conformed into his image, as he saith, If any man serve me, let him follow me ; and where I am, there shall also my servant be. (John 12: 26.) Moreover, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. (Mark 8: 34.)

Now this self-denial extends farther, and roots deeper, than many consider, or are aware ; for he that will deny himself must renounce his self-will, his self-love, carnal pleasure, high-mindedness, wrath, revenge and resistance by force : and be ready, if required, to die for the name of Jesus Christ, and for his cause. For Christ saith, For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (Mark 8: 35.) That is, He that seeketh to save his natural life, by taking revenge in vindicating his own cause, will thereby lose his

eternal life ; but he that avengeth not himself, but is willing, rather to suffer persecution and death for Christ's sake and his gospel, the same shall save his life, his eternal life, the life of his soul. And in this HE hath given us an example, in that he laid down his life for our sake, and therefore his true followers must be ready and willing to lay down their life for his sake and the gospel's. And in like manner as HE did not avenge himself, nor lift up a sword against his enemies, so his followers are not permitted to avenge themselves, or to lift up the sword against their enemies. This is clearly seen by Peter, when he drew his sword, and smote the high priest's servant, and cut off his right ear: when Jesus said to Peter, Put up thy sword into the sheath: the cup which my Father hath given me shall I not drink it? (John 18: 10, 11.) Here the sword was put up in the sheath by the followers of Christ; and never afterwards were they commanded to draw it out of its sheath. But for their example, and to point out to them how his followers, as the children of peace, should love and treat their enemies by doing them good in return for their evil deeds, He touched the ear of the servant and healed him. (Luke 22: 51.)

But here, should any reply in opposition to the above, by refering to the words of Christ as a support to their opposition? where he saith, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no

sword, let him sell his garment, and buy one And they said, Lord, behold, here are two swords. And he said unto them, it is enough. (Luke 22: 36-38.) To this reply I would answer: That there were *two* swords here, and but *one* ordered to be put up in the sheath, must be understood with discrimination. That sword which the disciples and followers of Jesus Christ had drawn, was ordered, by Christ, to be put up into the sheath; and the other one was surrendered to the kingdom of the world, and as not meet for the true followers of Jesus Christ to use, in his kingdom of peace: for his kingdom is not of this world, as he saith before Pilate, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (John 18: 36.) And, in like manner as His kingdom is not of this world; so is the kingdom of all the children of peace, as the true followers of Jesus Christ the Prince of Peace, and who have been by the Holy Spirit renewed, regenerated, and translated into the heavenly kingdom—made kings and priests unto God—also not of this world, and therefore they also will not fight: as they are under the government of this Prince of Peace, and loyal subjects of his peaceful kingdom. But all those who continue in a state of earthly-mindedness, and are not translated into this heavenly kingdom; but whose kingdom is yet of this world,

will of course contend and fight for this their worldly kingdom.

Moreover, this worldly kingdom has, from the beginning, opposed the kingdom of peace and risen against it. And this the Lord, the King of Peace, foretold his followers would be the case, when he saith, They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service; and these things will they do unto you, because they have not known the Father, nor me. (John 16: 2, 3.) Again he saith, But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. (Luke 21: 12.) And such like testimonies are many to be found in holy writ, whereby we may perceive that the kingdom of peace lieth under persecution. But the King of Peace hath counselled his disciples and followers, saying, But when they persecute you in this city, flee ye into another. (Matth. 10: 23.) Thus we find that these two kingdoms have no agreement or concord, for Christ saith, Think not that I am come to send peace on earth: I came not to send peace but a sword. (Math. 10: 34.) In the kingdom of Christ there will be peace: but in the kingdom of this world there will be no peace, as Isaiah saith, I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD;

and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (Isa. 57: 19-21.)

Farthermore, When the King of Peace hung on the cross, he there also manifested his divine nature, which shone forth, conspicuously, when he prayed for his most cruel and inveterate enemies; saying, Father, forgive them; for they know not what they do. (Luke 23: 34.) And thus did also his *first* follower and martyr Stephen, when they stoned him to death, He knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. (Acts 7: 60.) In like manner were almost all the apostles and disciples of the Lord put to death and persecuted, and thus were led as lambs to the slaughter, where they opened not their mouth. And on this wise was much blood of the saints shed, whereof copious evidence may be found, in "The Bloody Theatre or Martyrs' Mirror;" how the defenceless and peaceable subjects of Christ's peaceful kingdom suffered, from the days of Christ down to the year 1660. And such revengeless and weaponless christians have existed since the time of Christ, down to the present day. And as they are, by some, thought to be disloyal or rebellious subjects, inasmuch as they will not take up arms in the defence of their country, I would remark, That from what has been advanced above, the rea-

der will understand that these people are conscientiously opposed to lift up arms against their enemies, as being inconsistent with the nature and spirit of the subjects of the peaceful kingdom of Jesus Christ. But in no wise do they thereby intend or wish to oppose the government, or rise up in rebellion against it ; but on the contrary are wellwishers to their country and to all men, and holding the government to be an honourable institution, and an ordinance of God, and without which no land or country could stand or subsist. Moreover, they are ready and willing, as loyal subjects, to submit to and obey government in all things lawful, and that does not oppose the doctrine of Christ and the dictates of their conscience ; and are willing, dutiously, to pay tribute according to the doctrine of Christ. But when we are demanded to take up the sword, and go to war against our enemies and slay them, we think it our highest duty, in this to obey God rather than man, and to observe the commandment of our Lord and Master, who saith, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven. Math. 5: 44, 45.

Thus we find it to be our indispensable duty, as children of peace, to manifest love and peace towards all men ; sincerely wishing that we may be supported by our government, thus to

lead a peaceable quiet and godly life. Moreover, we think it our duty to be thankful to God the great Ruler of the universe, and to the government of our beloved country for the freedom of conscience and privileges, in all matters of religion, which we have hitherto enjoyed, in this our happy land. And as our acknowledgment concerning the office of government is fully stated, in the twenty seventh Article of the preceding confession of Faith, I shall conclude by wishing, that the LORD may continue to us his blessings, that his cause may flourish, and believers added to his Church more and more.

REFLECTION FOURTH.

ON MATTHEW 5: 14-16.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

There is such a wide difference between *light* and *darkness*, that these two opposites can never have communion one with the other: but wheresoever there is a candle lighted and put on a candlestick, there darkness must disappear and vanish away, and the rays of light shine forth. And as the difference between light and darkness is great, so is the difference also great between the children of light and the

children of darkness, and between the kingdom of light and the kingdom of darkness. And if we would be the children of light, we must come to the Light ; and this Light is Christ Jesus ; as he saith, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.) These words show clearly, that the children of light must be followers of Jesus, and walk in the light, as he is in the light. But so long as our deeds are evil, we *will* not come to the Light, lest our deeds should be reproved. And this is, alas ! too much the case with the children of men, as Christ saith, And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3: 19.) These evil works belong to the kingdom of darkness, but the good works to the kingdom of light.

Now it is a lamentable case, that in our day, light and darkness are not properly distinguished as they should be : for God requires and demands a perfect renunciation of the world, and its works of darkness ; so that we are to have no fellowship with its works of darkness, but rather reprove them : for, as Paul saith, What fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the

temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6: 14-18.) Now where is this renunciation of the world? this coming out from among them? Where is light and darkness duly and rightly distinguished and separated? Have not those who profess to be the children of light, their walk and conversation with the children of this world, in avenging themselves on their enemies, and in vindicating their cause against them by force, and by process of law?—Moreover, do they not live in conformity to the world, in all its vain and fleeting modes and fashions; in walk and in conversation; in haughtiness and in highmindedness, and in adorning and decorating their vile body in order not to be laughed or pointed at by a vain world? Also in the vanity of their minds, having their understanding darkened, do they not often go with the world in foolish talking, and jesting, which are not convenient? Let each one examine himself—and then judge whether *this* be the way to let our light shine before men? I think not. But contrariwyse, we must let our light shine forth in a holy, virtuous life. Being sep-

arated from the world by humility, meekness and lowliness of mind, as Paul saith, And be not conformed to this world ; but be ye transformed by the renewing of your mind. (Rom. 12: 2.) For as long as man is unrenewed and unchanged in his mind, and is yet in a state of nature, he is prone to conform to the world, and that not only in one thing but in many things. Some seek to excel in the manners and modes of the world ; and some strive for honor and renown ; others for high offices ; and others for to amass worldly riches ; and again others by adorning themselves in costly apparel: all of which is highly esteemed among men, and may be comprehended in the words of Christ, when he saith, For that which is highly esteemed among men is abomination in the sight of God. Luke 16: 15.

But here, perhaps, many will object and say, that these things are not sinful ; and that the wearing of costly apparel and the adorning and decorating according to the modes and fashions of the world is no harm? But to answer this objection I would appeal to Christ and his apostles : for Paul saith, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array. (1 Tim. 2: 8, 9:) The same is testified by the apostle Peter, when he saith, Whose

adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel. (1 Pet. 3: 3.) What shall we say to this? shall we say it does not matter what kind of clothes we put on, or in what manner we adorn our body? then we must annul the doctrine of the apostles, and think their admonitions vain and incorrect. But if we acknowledge that their doctrine is right, and written by the inspiration of the Spirit of God, for our admonition, then we must confess that it is wrong and sinful to attire, array and decorate our vile body, according to the vain and everchanging and fleeting fashions of a vain world; inasmuch as they have, in plain terms prohibited it; and I trust, that all the true children of God, will hold that the doctrine of Christ and his apostles are just and right, and that they were given by the Spirit of God. Moreover, that on the principle of the doctrine of Christ, and his apostles, be based the rule and government of the church; and that all that is opposed to his doctrine is false. Now we are well aware of the evil propensity of the human heart; of the inclination and pleasure which old Adam has, and takes, in the conformity to the world—in appareling and decorating this vile body, to make a pompous appearance in a vain world;—but we are also aware, and the ground of our belief is, that if we are born again—regenerated by the Spirit of God from above—that the old man must

then be crucified---old Adam must die, For they that are Christ's have crucified the flesh with the affections and lusts. (Gal. 5: 24.) Now should any pretend to object farther and say, If the heart be pure, it is no harm to be richly appareled, and arrayed in costly habit, to make an elegant appearance? it might be asked on the other hand, Whether highminded thoughts can spring from a *pure heart*? or whether this highmindedness is not the production of an *impure heart*? If this be the case (as it certainly is) the heart cannot be pure and innocent: For from within, out of the heart of men, proceed evil thoughts, and defile the man. Mark 7: 21-23.

Farthermore, we are taught by Christ, in the parable of the rich man and Lazarus, that to be clothed in purple and fine linen, and faring sumptuously every day was a cause of his damnation, for it is said of him, The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham, said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. (Luke 16: 19-25.) Here we have a sad representation and example, whereunto riches, unmercifulness, costly array

and sumptuous living leadeth ; and that those who receive their good things *here*, will *there* be tormented ; and on the other hand, those who are here despised, neglected and overlooked by a vain world, and separated from it, will there be comforted. Therefore Paul exhorts the believing Philippians, saying ; Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. (Phil. 2: 14--16.) Such lights, who with their bright shining ray, shine forth out of darkness, cannot be hid ; even as a city that is set on a hill cannot be hid, or as a light that is put on a candlestick giveth light unto all that are in the house. And such lights must be separated from darkness, as Paul saith, Have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. 5: 11.)

Now should it be asked, What are these works of darkness ? I would answer, that they are such works which are wrought and brought forth by the unregenerate, in the state of nature, in the vanity of their mind ; having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart : who being past feeling, have given them-

selves over unto lasciviousness, to work all uncleanness with greediness. (Eph. 4: 17--19.) And such walk in darkness; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Cor. 4: 4.) But those who have been translated from darkness into the kingdom of light, and have passed from death into life, have learned Christ quite otherwise, being taught by him; as the truth is in Christ: to put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; . . . and to put on the new man, which after God is created in righteousness and true holiness. (Eph. 4: 21--24.) And such will let their light shine out of darkness, by their holy, pious walk and conversation; that their good works may be seen, and their Father in heaven thereby be glorified. But, what are these good works which the children of God are to do, and which are seen of men, whereby our Father in heaven may be glorified?—They are the following, as Paul saith, If thine enemy hunger, feed him; if he thirst give him drink. (Rom. 12: 20) And as Christ teacheth and saith, For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. (Matth. 25: 35, 36.) These are, what may

properly be termed *good works*, and which the children of light are to manifest in their walk and conversation. And these have the promise, that God will render to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Rom. 2: 7-9.

REFLECTION FIFTH.

ON MATTHEW 7: 13, 14.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

In these words, Jesus Christ speaks of two gates and ways; the one of which is strait and narrow, and leadeth to life; and the other is wide and broad, and leadeth to destruction. And as the difference between eternal life and everlasting destruction is so great, we ought to view these two roads with open eyes, prove and examine well which is the right way—that narrow path—which leadeth to life: for it requires enlightened eyes to find it; and which cannot be found by those who are earthly and carnally minded. But the broad road is very easily found; even by giving the rein to our propense nature, it will lead us on that way: and this is

the road on which sinners walk, because on this road they may live agreeably to their propense nature and sinful inclinations : but it is the road that leadeth into the bottomless pit ! Therefore the Friend of Souls counsels us to enter in at the strait gate.

Now, let us weigh and examine, what we are to understand by this strait gate, and wherein this narrow way consists. We find in holy writ, that Christ himself is this Gate, whereby we must enter in if we would be blessed and saved ; as he saith, I am the door : by me if any man enter in, he shall be saved and shall go in and out, and find pasture. (John 10: 9.) Moreover, I am the Way, and the Truth, and the Life : no man cometh unto the Father, but by me. (14 : 6.) Likewise His word points to this *door*, and *way*, as he has therein pointed out to us, in this his sermon in the mount : where, in plain terms he has pointed out to us this strait gate, and this narrow way which leadeth to life. Therefore, all those who would enter in thereat, must accept and receive this his doctrine of self-denial, and walk accordingly : and all those who fail herein, and take not the doctrine of Christ as their rule of life, will not enter in at the strait gate. We must therefore take heed to His word, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts. (2 Pet. 1 : 19.) That we may say with the Psalmist, Thy word is a lamp to my feet, and

a light unto my path. (Ps. 119: 105.) And if we attend to this sermon of Christ's in the mount, and take it as a light on our way, we will thereby be led in at the strait gate, and narrow way: but here must all our selfishness, all our evil corrupt and depraved nature and highmindedness stay behind. For this gate is so strait and narrow that nothing which is of a great, high and lofty nature can enter in thereat. For as it is naturally so, that nothing great and high can enter in at a wicket gate, but that all that would enter in thereat must be made small; even so it is spiritually, that all those who would enter in at the strait gate, must become meek and lowly; of an humble mind, and be little in their own eyes: and hence it is that this narrow way is found but by few, though many seek to enter in, and shall not be able. (Luke 13: 24.) And,

As it is a lamentable case, that so many strive—take pains, and labour, to enter in, and shall not be able—it is highly necessary that we examine what may be the *cause* of their not being able to enter in.—Now the principle cause of this may be, that we are not humbled enough—not meek and lowly in mind; that we are not vile and base in our own sight—not enough bowed down; and consequently do not from our heart, follow the light of the word of God, which would lead us through this strait gate and narrow way; but where there is no room for our carnally-mindedness to get through,

and where the old man must be crucified and slain, and all revenge and opposition against our enemies must stay behind. And, moreover, we must, on this narrow way, not only *not revenge and oppose* or resist, but we must also do good to those who do evil unto us, and pray for those who offend and persecute us. And if any will sue us at law and take away our coat, we must let them have our cloak also. Likewise if we are smitten on the right cheek we must turn to him the other also. We must give to those who ask of us; and bless those who curse us; and do to others as we would that they should do unto us. This I think is that narrow way that leadeth to life, and which is found but by few: and all those who would enter in at this strait gate must be very little in their own sight, and leave all selfishness behind. For Christ saith, Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14: 33.)

Hence we see, that these and only these who abase themselves, obey and follow the doctrine of Christ, will find this strait gate, and narrow way, and enter in by the door into the sheepfold. For Christ saith, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. (John 10: 1, 2.) Therefore, if we would go in by the door into the sheepfold, or enter in

by the strait gate which leadeth to life, we have no other way than by Christ and his doctrine which he has given us, and in which is life ; for, saith Christ, Verily, verily, I say unto you, If a man keep my saying, he shall never see death. (8: 51.) But we can never enter in by this strait gate so long as we exalt ourselves : but we must much more abase ourselves ; for so long as we live in high-mindedness, we go astray from this narrow path, as the Psalmist saith, Before I was afflicted I went astray ; but now have I kept thy word. (Ps. 119: 67.) Also saith David, And I will yet be more vile than thus, and will be base in mine own sight. (2 Sam. 6: 22.) This being afflicted, being abased and vile, in our own sight, is what God has chosen and which is pleasing to him : but pride and haughtiness are displeasing, and are abominable in his sight. And why so ? because pride and haughtiness, is the sin, the nature and disposition, of the adversary, the proud prince of darkness, who in his haughtiness said in his heart, I will ascend into Heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man

that made the earth tremble, and did shake kingdoms ? (Is. 14: 13--16.)

Thus we find, that Lucifer the Prince of darkness, by being lifted up with pride and haughtiness, was plunged down to the pit of hell ; and hence, out of envy, he has, from the beginning sought to elate man to pride and arrogance, thereby to accomplish their fall, and plunge them into his dark abode. And to fulfil this his wicked design, he made an attempt upon our first parents, Adam and Eve, where he, alas ! too soon succeeded in persuading them, that if they would eat of the forbidden fruit they should be as Gods, knowing good and evil. By this, Eve was enticed to lust after, and to aspire to this high station of being wise, and equal with God ; and thus elated, she took of the forbidden fruit and did eat ; and gave also unto her husband with her, and he did eat. Hence it is, that God abhors pride, and has abandoned and reprobated it as an abominable and punishable thing. And on the contrary, He hath chosen Humility, lowliness of mind—yea, God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things of the mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence. (1 Cor. 1: 27--29.) For none can be equal with

God ; but HE is All in All ; the Creator and Lord of all things ; and a Father of all that are called children, in Heaven and on earth. Moreover, Christ saith, For that which is highly esteemed among men is abomination in the sight of God. (Luke 16: 15.) Therefore, the more base, humble, and lowly we are in our own sight, the more acceptable will we be to the Lord. And,

Farthermore, if we would enter in at the strait gate we must become as little in our own sight even as a little child. For, saith Christ, Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child. he shall not enter therein. (Mark 10: 15.) In this child-like state, must all high-mindedness be done away : and whenever a thought should arise in the heart of any one that he would be the greatest in the Kingdom of Heaven, or that he should be entitled to a peculiar privilege—he should quench such a thought, as being a fiery dart shot at his soul from that proud and haughty prince of darkness, who intends to fall him, by the same fall by which he fell. And this he also attempted to effect with the disciples of Christ, when he filled their minds with the thought of, Who is the geatest in the Kingdom of Heaven ? But when they put this question to Jesus, he called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall

not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. (Matth. 18: 1--4.) In this humiliation, Christ Jesus himself became a pattern and example for us, inasmuch as He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. (Phil. 2: 8, 9.) These testimonies show plainly that if we would be great and exalted *there*, we must be little and humble *here*. And to this humility—this lowliness of mind—this self-abasement, the whole doctrine of Christ and his apostles pointeth.

Of this humbleness of mind, Christ has farther set before our eyes, a striking representation in the nuptial guests; when he saith, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

(Luke 14: 8--11.) Now, it is naturally the case, according to these words, that those who seek and strive the most for wordly honour and high stations least deserve and obtain them: but in these words is expressed a spiritual meaning—a type and representation of the guests that are bidden to the marriage feast of the Lamb. And to this marriage feast are many bidden and called; and all those who hear and obey the call, believe the gospel, and submit to it, are the guests. Now, let me propose to those guests, to prove whether they have thus humbled themselves, by taking the lowest seat, and being contented in being the least among the guests? But to judge according to the appearance, and according to their fruit and works, it is, with many, quite the reverse; inasmuch as they aim at taking the highest seat, and to be the foremost and greatest, thus exalting themselves above others, by thinking that they are the favourites of heaven, and that they are entitled to a prerogative in that happy kingdom, as being more holy than others. And thus, in their self-exalted minds, they despise, debase and condemn their fellow-creature, and look upon him with scorn, as the Pharisee did upon the Publican, when he said, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. But the self-abased and cast down publican, who, standing afar off, would not lift up so much as his eyes to heaven, but smote upon

his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house, justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18: 11--14.) Here we see, that it is often quite otherwise before God, than what it would appear to be to the eyes of man: and when HE shall come, who has invited and bidden the guests, namely Jesus Christ, at that great day, then will they, who have thus exalted themselves, and taken the uppermost seats, be in great danger of being abased, by being told to come down lower, and make room for those who have abased and humbled themselves, that the time is now come when *they* shall be exalted, and those who have exalted themselves shall be abased.

Now it is plain and evident, from the foregoing testimonies, that self-exaltation and spiritual pride are very dangerous and destructive to the soul: therefore I say again that God hath called us in humility and lowliness of mind: and this may be abundantly proven by holy writ. For Paul saith, I therefore, the prisoner of the Lord, beseech ye, that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. (Eph. 4: 1, 2.) Also, Mind not high things, but condescend to men of low estate. (Rom. 12: 16.) Let nothing be done through strife or vain-

glory ; but in lowliness of mind let each esteem other better than themselves. (Phil. 2: 3.) Yea, all of you be subject one to another, and be clothed with humility ; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. (1 Pet. 5: 5, 6.) Many such testimonials might yet be adduced, but these will amply suffice to prove that we must, by humility, self-denial, and lowliness of mind, enter in at the strait gate.

But, inasmuch as man, in his state of nature is so depraved and corrupted—so deeply fallen ; and the evil seed of pride and arrogance which was sown in his heart, has taken such a deep root therein, it is hard for him (also by reason of his human reasoning,) to *see* this much-despised path of humility, and self-denial—it seems foolishness to him, and almost madness to be thus humbled and despised—and he treats it with scorn and derision ! and therefore this narrow path—this strait gate is not found by him,—and is found but by few. Also, that proud, haughty prince exerts all his wiles, and all his power to debar and entice man from the way of humility and self-denial, for of all things he is most opposed to humility, and on the contrary most given to pride and haughtiness. But, on the other hand, nothing is more pleasing to God, than humility and obedience ; and nothing is more displeasing to him, than pride,

arrogance and disobedience. Hence, if satan, that haughty prince of darkness, can keep man in pride and arrogance, and thus entice him from the path of humility, and from entering in at the strait gate, he will so far have his design accomplished ; and will then permit him to attend to many outward ordinances of God ; he may go to hear the preaching of the word of God—be baptized—partake of the Lord's supper—sing and pray—all which the enemy of souls may permit him to do, so long as he can keep his mind puffed up with pride, and haughtiness: and thus man may do many laudable things, and yet be led captive by satan and caught in his net.

And as humility, lowliness of mind, and the despised life of Jesus, are opposed to the carnally minded, and old Adam, insomuch that it is too unpleasant and painful for them to submit, and yet they wish to be saved, they, under these circumstances, begin to strive to enter, yet in such a way as still to be esteemed and respected of the world: for they are the enemies of the cross of Christ, as Paul saith, For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. (Phil. 3: 18, 19.) Here Paul speaks of many who *then* walked and were the enemies of the cross of Christ, no wonder then, if

in our days there are such as flee from the cross of Christ, and from pursuing the narrow way which leadeth to life, and striving to find one more congenial to their corrupt nature. But notwithstanding all our striving and pains-taking in keeping up an outward form of religion; so long as our heart is unsubdued, proud, and haughty; and so long as we will not become humble and lowly of mind—live the despised life of Jesus Christ—take his yoke upon us and follow him in the calling wherein he hath called us—so long we cannot enter in at the strait gate, where Christ saith that many will seek to enter in, and shall not be able.

Moreover, Christ saith, of this strait gate and narrow way, That there are but few that find it. Now, it appears that in seeking to find this narrow path, many are struck with blindness, as it were; inasmuch as they only look at the many that travel on the broad road to destruction, and to follow them and to do as they do; perhaps thinking that so many cant be wrong, and thus trusting in man. But saith the Lord by the prophet, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. But, on the other hand, Blessed is the man that trusteth in the LORD, and whose hope the LORD is. (Jer. 17: 5--7.) Therefore we should adhere to the counsel of Paul when he saith, Brethren, be followers together of me, and mark them which walk so as ye have us for

an ensample. (Phil. 3: 17.) And this ensample which he has set before us we are taught in his own words when he saith, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews. Acts 20: 18, 19.

REFLECTION SIXTH.

ON MATTHEW 7: 15--23.

Beware of false prophets, which come unto you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord; have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

God, in his infinite wisdom and knowledge, knoweth all things. He hath therefore provided means and ways, to promote the eternal welfare of his people, in every condition of life. And, as he foresaw that perilous times would

come before the end of days; that falsehood and deceit would abound—false teachers and prophets would come, and had already appeared, he counsels his beloved disciples and followers, to beware of false prophets which come unto them in sheep's clothing but inwardly are ravening wolves. Those to whom Christ had allusion here, were especially the scribes and pharisees; and the sheep's clothing was their affected sanctity, in which they appeared outwardly before man. For they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (Matth. 6: 5.) On these hypocrites Christ often pronounced wo, saying, Wo unto you scribes and pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matth. 23: 27, 28.) Now the wolfish disposition these scribes and pharisees manifested against Christ, in that they were filled with envy and malice against him and his doctrine; making every exertion, and using every means in their power, to oppose him, and to depress his doctrine; and on the other hand they used all their influence to build up their sect; and thus, as Christ saith, They compass sea and land to make one proselyte; and when

he is made they make him two-fold more the child of hell than themselves. (23: 15.)

Now, it is generally the case with deceivers and false prophets that they are very busy and active to persuade and draw men over to their own party; sect or religion: and we find, that in old times, among the children of Israel, were, at times, more false prophets than true ones, as may be seen by Elijah the prophet of the LORD, who was opposed by four hundred and fifty false prophets—prophets of Baal, and yet his cause was just and true, while the others' was false. (1 Kings 18.) So also was the case with Micaiah; when Ahab had gathered together four hundred prophets, to inquire of them whether he should go against Ramoth-Gilead to battle, or forbear? And all they prophesied saying, Go up to Ramoth-Gilead and prosper: for the LORD shall deliver it into the king's hand. But when Micaiah was brought before the king he prophesied and told him that he would not prosper, nor return in peace: so Micaiah was the only one that spoke the truth, in the name of the LORD, and the four hundred of the others prophesied false. Therefore we must not depend on the great number, but on faithfulness and dependance on God, and keeping his word. Now these false prophets were so audacious, (as is commonly the case with those of a perverted mind,) that one of them went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of

the LORD from me to speak unto thee? (22: 24.) And thus it has been, and is likely to continue so, that the righteous are despised, calumniated and persecuted by the wicked. And what shall we say to this? are there no false prophets under the gospel dispensation? have they ceased to be? Certainly not. For Peter saith, But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. (2 Pet. 2: 1-3.)

Here we see, that it has always been the case, that when any thing pernicious, false and perverting is introduced, that many will follow such destructive ways; because the way of truth is calumniated, and they are unwilling to bear the cross, suffer tribulation, mortify the deeds of the body, die unto themselves and thus pursue the narrow way to life: but instead of this, they would rather allure others to follow *their* pernicious ways, in the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error. And in this their carnal, incontinent, and un-

clean life they promise others liberty while they themselves are the servants of corruption. (2 Pet. 2: 18, 19.) Now it is very enticing to human nature, and agreeable thereto, to live an earthly and carnal life, in the lust and desires of the flesh and the pride of life, and therein be upheld even by their teachers and guides, with the promise of liberty, grace, and pardon of sins. But herein is a great error; for, if we would have grace and pardon of sins, there must follow that pious, godly, humble life—willingly to bear the cross of Christ, and follow him. Moreover, Christ speaks much of such false christs and false prophets which will come in the last times; and gives his beloved disciples the same advice, which he gave them in the words under consideration, saying, And many false prophets shall rise, and shall deceive many. (Matth. 24: 11.) Here again it is said that *many* shall be deceived: for the false prophets, will come with such an holy appearance—in such a show of piety—that they are scarcely to be distinguished from the true messengers of Christ, inasmuch as they will shew great signs and wonders, as Christ saith, For there shall arise false christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (24: 24.) For they will do almost the deeds and signs of the true messenger of God, as Jannes and Jambres did with Moses and Aaron, by imitating their

signs and wonders with their enchantments. But as there was one thing which Jannes and Jambres could not do, so there is one thing which the false christs and false prophets are not able to do. For, when Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast. Then the magicians said unto Pharraoh, This is the finger of God. (Ex. 8: 17--19.)

Hence we find that the false christs and false prophets may do great signs and wonders, as we find in the words of our text, where it is said that Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils? and in thy name have done many wonderful works? These, as they wrought great miracles, would, no doubt, expect eternal blessedness—but alas! all their shewing of signs and wonders did not avail them, so long as they did not do the will of Christ; and thus they must hear the voice, I never knew you: depart from me, ye that work iniquity. Here we see that that high-minded prince of darkness will permit his people to do many great things that may have the appearance of religion and divine service, and co-operate with them; but one thing he and

the false christs and false prophets are unable to do, whereby they may be known, for in like manner as the magicians could not imitate Moses and Aaron, in bringing forth those despicable vermin, the lice, so the false prophets cannot imitate the meek, lowly and humble life of Christ, which is so despicable in the sight of the world. For the enemy can permit every other religious exercise rather than humility, inasmuch as it is diametrically opposite to his proud and haughty nature as the poet sings :

A sword against the enemy, is humbleness of heart ;
 From him who hath an humble mind he quickly must depart :
 His haughty, proud, ferocious mien, humility disdains,
 He cannot even think to be where meekness humbly reigns :
 It woundshim--cuts him to the heart—to see an humble mind,
 Because his nature's haughty, proud--quite otherwise inclined.

Farthermore, the apostle Paul, points out to us the manner and ways of those deceivers, when he saith, 'This know also, that in the last days perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God ; having a form of godliness, but denying the power thereof: from such turn away. Now as Jannes and Jambres withstood Moses, so do these also resist the truth. (2 Tim. 3: 1-9.) These are high-minded, fan-

ciful, self-applauding, boasting much of their own merit and renown, and deny the power of God, which is the gospel of Christ; as Paul saith, For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. (Rom. 1: 1-6.) So these reject, and, as it were, deny the doctrine of Christ, wherein is pointed out to us the narrow path of humility—of self denial; thinking it unnecessary to obey all its restrictions; and thus they withstand the truth, as Jannes and Jambres withstood Moses: and, notwithstanding they choose their own ways, and speak their own words, yet they will say, The Lord hath said. But, Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my word, then they should have turned them from their evil way, and from the evil of their doings. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams,

saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them. Jer. 23: 16, 17; 21, 22; 31, 32.

Now, it is evident from the foregoing, that when teachers or prophets teach men according to their own words, and the dreams and visions of their own heart, and receive not the words which they preach from the mouth of the Lord, that their doctrine is deceitful and false, and should not be received: and to distinguish the true messenger of God from the false, I would mention several tokens whereby they may be known and distinguished, that they are sent from God. Now, Christ Jesus himself giveth a token, when he saith, He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (John 7: 18.) Also, he saith to his disciples, As my Father hath sent me, even so send I you. (20: 21.) Go ye therefore, and teach all nations.... Teaching them to observe all things whatsoever I have commanded you. (Matth. 28: 19, 20.) Moreover He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations. (Luke 24: 46, 47.) These words clearly evince, what is the calling, and duty, of the true messenger of God: namely, to preach the word of

God, in all its commandments and ordinances to his people ; proclaiming to them, That if they would be saved, they must repent of their sins, and with godly sorrow to mourn over them ; to keep the commandments and ordinances of God, and to live a pious, holy, and unreprouable life in this evil world : and that to such is promised grace and remission of sins in and through the merit and blood of Jesus Christ the Saviour.

But herein is a great error among men, that when a teacher comes in his own name, speaking of himself, and preaching the visions of his own heart, and not the word of the Lord, he will be received, while he who preaches the word of the Lord, is, by many, rejected : For even the Son of God himself was rejected, as he saith : I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. (John 5: 43.) Therefore, all those who would not be deceived by their teachers, should prove whether they teach the word of God in its purity—unadulterated with the commandments of men, and without prevarication : even as it was taught by Christ and his apostles, and as they commanded it to be taught. Or whether, on the contrary, they speak their own words, and preach the dreams and visions of their own hearts, and doctrines, which the Son of God has not taught and commanded. For the LORD saith, by Moses, What thing soever I command

you, observe to do it: thou shalt not add thereto, nor diminish from it. (Deut. 12: 32.) Moreover, If there arise among you a prophet, or a dreamer of dreams; and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. (Deut. 13: 1--5.) Now, here we see, that although this prophet or dreamer was so mighty as to be able to reveal future things, yet was he highly punishable in the sight of the LORD, because he did not stedfastly cleave to the word of the Lord, but departed therefrom and said, Let us go after other gods which thou hast not known. And the people were commanded not to hearken to such, but that they should walk after the

LORD, and that such prophets or dreamers should be put to death. And,

In like manner as it was with those false prophets and dreamers of old, it is, and will be with the false prophets in these last times : therefore, should their appearance be ever so powerful and mighty ; even to do wonders, and with an outward show of holiness, and piety, as the apostles of Christ ; and withal say, Let us walk other ways than those which are commanded us of Christ ;—it does not matter to observe so strictly all that is written and commanded us of him ;—their doctrine is false and deceitful : for all that does not agree in perfect harmony with the word of God, is not wrought by the Spirit of God, for the true Spirit of God teacheth obedience to the word of God, as John saith, And it is the Spirit that beareth witness, because the Spirit is truth. (1 John 5: 6.) That is, If the Spirit of God dwelleth within us, he will testify that the word of God, which is Spirit and life, is truth. Therefore Christ saith, Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16: 13.) Hence we are to try the spirits (as John saith) whether they are of God : and hereby we must know the Spirit of God ; if we are by him led into all truth ; and this truth, is the word of God, as Christ saith, Sanctify them through thy truth : thy word is truth. Thus we see, that all those who have the Spirit of God dwelling within them, are by him guided

to keep the commandments of God, and to the obedience of the gospel ; for Christ saith, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14: 23--26.)

From the preceding words we see clearly, that all those who love the Lord, will keep his commandments : and those that do not keep his commandments love him not. And these words Jesus spake when he was yet upon earth ; intimating to his disciples, that the Holy Spirit, whom he would send unto them, would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them, and guide them into all truth. And all the teachers, who are sent from God, will be moved and guided by this divine Spirit. And whosoever he may be that is guided by any other spirit, to pass by the word of God, and the doctrine of Christ, or set at nought any part thereof must be accounted as false, and from whose voice we must flee as from the voice of a stranger, as Christ saith of his sheep, A

stranger will they not follow, but will flee from him: for they know not the voice of strangers. (John 10: 5.) All the voices which do not accord with the doctrine of Christ and his apostles, are strange voices; and all those who do not enter into the sheep-fold by the door, but climb up some other way, the same are thieves and robbers: that is, all those who do not go in through Christ and his doctrine, the same rob God of his honour and glory; and are murderers of souls; for, saith Christ, All that ever came before me are thieves and robbers. (John 10: 8.) Now there is a wide difference between those that are sent, and those who come of their own accord: for Moses and all the prophets, Christ and all his apostles were sent by God; but the thieves and robbers came without being sent, but the sheep did not hear their voice: but the voice of the good Shepherd will they hear and follow; as he saith, My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life.

Moreover, we find, that the false prophets who will come in the last days, will not all deny Christ, but rather, they will say, Behold, he is in the desert—behold, he is in the secret chambers,—but when they say thus, we are not to go forth, nor believe them. For, it is presumable, that satan will deceive more people, and lead them into error, by permitting his disciples to acknowledge Christ, and make a

profession of christianity, and thereby pervert some of the commandments of Christ and nullify them, than if they would openly deny him. Therefore will the false christs and false prophets, preach Christ in such a false, ambiguous, prevaricated way, as though they could find him with them in the desert, or in the secret chambers: but Christ tells all his followers, not to go forth, nor believe it, if they would not be deceived. Moreover he tells them where he is to be found, when he saith, The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or lo, there! for, behold, the kingdom of God is within you. (Luke 17: 20, 21.) For without, Christ is not to be found. Those who would find him, must seek and find him in their heart, elsewhere they cannot find him. For Paul saith, That Christ may dwell in your hearts by faith. And the LORD himself saith, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. 57: 15. Therefore, be we whomsoever we may; and of whatever denomination we may profess ourselves to be; we must seek Christ in a broken, contrite, humble, self-abased heart, with a broken spirit: and if he is sought for elsewhere, he will not be found. For saith David, The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not dispise. (Ps. 51: 17.)

Now, no doubt, such humble, penitent, self-abased hearts, will bring forth fruits of humiliation—good fruits. For, according to the words under consideration, Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Here we see, that a good tree in the nature of things, will yield good fruit, and should evil fruit be found on it, it would prove that the tree is corrupt, and not of a good quality or sort; also a corrupt tree, according to its nature, will bring forth evil fruit. And thus it is with man; if he is truly humble in heart, and is of a contrite spirit, it is impossible that he should manifest pride, haughtiness and arrogance in his conduct: for all his words and actions proceed from the heart, and if that be good, it follows of course that his works must be good also: but if the heart be evil or corrupt, no good fruit can be brought forth. And, although some who are corrupted in heart, may, by dissembling, appear for a while to be humble, pure and holy, yet this is hypocrisy and is evil fruit, no matter how good and fair it may appear: for, unto them that are defiled and unbelieving is nothing pure. And notwithstanding all their care in dissembling, their real character will, at times, manifest itself in their evil fruits, so that thereby it may

be known that the tree is corrupt. And if we should say, If only the heart be good, it does not matter, though the fruit may not always be so, we would greatly err: for Christ saith, A good tree cannot bring forth evil fruit. Now, as the inherent quality, nature and species of a tree is known, from without, by the fruit which it bears; so is the inherent motion and tendency of the heart known, outwardly, by the works which do show forth: and from these works, the natural tendency and disposition of the heart can no more differ and be separate, than that the nature and quality of a tree could be changed to bear another kind of fruit than that which its inherent quality will produce. And,

Let us now consider, what are the fruits which a good tree, or, a good man, bringeth forth? These are the following, as Paul saith, But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5: 22, 23.) Love is the fruit of the Spirit, and a true token of a child of God, and a minister of Jesus Christ, as he himself saith to his disciples, By this shall all men know that ye are my disciples, if ye have love one to another. (John 13: 35.) Moreover, John saith, Behold, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. (1 John 4: 7, 8.) Now, the true love of God will lead us to keep his command-

ments, for thus saith John, But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him. (2: 5.) This was the sign of the apostles, that they were in God, because they kept his commandments ; and this is the fruit whereby the true disciples and ministers of the Lord must be known : when they walk in all the ordinances and commandments of the Lord, and manifest true love, not only to their friends, and brethren, but also towards all men, and even towards their enemies. For Christ saith, If ye salute your brethren only, what do ye more than others ? do not even the publicans so ? This love to God and keeping his commandments, are excellent fruits of the Spirit, whereby the disciples of Christ are known. Moreover, in the delight which they take, by faith, in the word of God, his laws and testimonies ; by the keeping of which, they become peaceable, patient, courteous, kind, meek and chaste ; thus showing forth the good fruits of the Spirit, which are produced by them through the regenerate nature of the image of Christ Jesus. And to this also belongs humbleness of mind, as Paul saith, Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. (Col. 3: 12.) And, in like manner as the good tree is known by these good fruits, so is the corrupt tree known by the evil fruits, which are, hatred, variance, impatience

infidelity, unchastity, pride, haughtiness, vain-glory, unholiness, unfaithfulness, ambitiousness, together with other evil and corrupt fruits, of which the tree that bears them, is under the threatening sentence of being cut down and cast into the fire. Now it should be well considered how inexpressibly painful it is to be burned with fire; and if this natural fire is so intolerably painful to endure only for a moment, what will the pain be, which the wicked must suffer when they are cast into the lake of eternal fire, where their worm dieth not, and the fire is not quenched; and where the smoke of their torment ascendeth up for ever and ever, and where they have no rest day nor night. But unto those good and fruitful trees—those faithful followers of Christ, who, out of their good heart, have brought forth good fruits, will receive eternal blessedness, according to the fruit which they bore: for the works which they did, will follow them, be they good or evil.

Farthermore, we read in the word of our text, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Here we see clearly, that words alone will not avail; but rather the keeping of the commandments of God. Therefore, we must not solace ourselves with the idea that we are doing enough, when we pray often, and say, Lord, Lord, thinking that therewith all is well, and the favour of God secured. No,—

herewith we may greatly deceive ourselves: For if we would daily, and even hourly pray, saying Lord, Lord; and withal, live contrary to the counsel and will of the Lord, it would profit us nothing. Therefore, this must be understood with discernment, and in its proper light: for to pray, and to call on the name of the Lord, is not to be contemned and despised when it is performed in a proper spirit, and must be looked upon as a high command of the Lord. But it must be used in a proper manner, as Christ saith, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15: 7.) This points out to us, that, if our prayer is to be acceptable to him, we must walk in his commandments and keep them; and, if we keep his commandments, we then do the will of our Father which is in heaven, and have the promise, that what we will ask in prayer, it shall be done unto us. But it is to be lamented that there are so many who say, Lord, Lord, and yet do not the will of our Father which is in heaven: for Paul saith, For the kingdom of God is not in word, but in power. (1 Cor. 4: 20.) Hence, we cannot judge of men by their words, but we must know them by their fruit. For, should any come with plausible words, and pretensions of their knowledge and experience in the religion of Christ, and yet, in their walk and conversation did not evidently show forth the fruit of

the Spirit, and the keeping the commandments of Christ, by doing the will of the Father in heaven, their glorying in religion would be vain, and their pretensions false. But those who have nothing to glory of, concerning their knowledge and experience in religion, and yet walk in the commandments of Christ; do the will of their heavenly Father, and shew forth the fruit of the Spirit; these have the promise that they shall inherit the kingdom of God. Notwithstanding, we would not condemn those who have something to say of their conversion and experience in religion, provided they manifest the same in all their conversation, by bringing forth good fruit. For we believe that, according to the scripture, a true believer will know, by experience, of his repentance, conversion, and regeneration, and that he has passed from death unto life. (1 John 3: 14.) But for this he will not glory in himself, but will ascribe all the glory to God, and bring forth good fruits, by a pious and godly life and conversation; shining as a light out of darkness, that his good works may be seen, and his Father in heaven be glorified thereby. For he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth. (2 Cor. 10: 17, 18.) Moreover Solomon saith, Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. (Prov. 27: 2.) And to this we are admonished in the word of

the Lord ; not to seek our own glory : but to do all we do, to the glory of the Lord.

Besides this we find, that among those who say, Lord, Lord, are the Pharisees, who love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men, with their pretence making long prayer ; but they shall therefore receive the greater damnation. (Matth. 6: 5, and 23: 14.) Hence our Lord Jesus Christ taught his followers the proper mode of prayer, saying, But thou, when thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking. (6: 6, 7.) Now, if we pray in secret, it must be in retirement, away from the eye of man ; for unto God nothing is secret. And should any ask, May we not also pray openly before men ? I would answer, that this must be considered in its proper light. And we do not find that Christ Jesus prayed much before men, openly, but frequently withdrew himself from his disciples and retired, continuing all night in prayer to God. (Luke 6: 12.) When we pray in secret, where none but the eyes of God see us, and his ears hear us, we are out of the danger of pharisaical hypocrisy, of praying to be seen of men. With this, we would not, however,

be understood to condemn public prayer, but rather exhort that, when public prayer is made, we may not seek glory of men, but that the heart be firmly fixed on God, seeking HIS glory alone, the edification of immortal souls, the expansion of HIS kingdom, and that HIS will be done: and thus I would conclude, advising men, ALWAYS TO PRAY AND NOT TO FAINT.

REFLECTION SEVENTH.

ON MATTHEW 7: 24-29.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

By these words Christ teaches us, that the word of God, must be the basis, whereon every wise man will build the hope of his future happiness; as its foundation is immoveable, firmer than heaven and earth, and which passes not away. For Christ saith, Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one

of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matth. 5: 18, 19.) Therefore, we believe, that the word of God is of inestimable value; and that it is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. (Heb. 4: 12.) Also, that the words of Christ, which he has spoken, shall judge us in the last day. (John. 12: 48.) Now according to this Word, must all the ordinances of the church of God be ordered and conducted, without taking away, or adding, one jot or tittle, to teach men otherwise; because it is firmer fixed than heaven and earth : and whosoever shall do so and teach, shall be called great in the kingdom of heaven, and receive the reward of a faithful servant ; but the disobedient will bring upon themselves sore punishment. For God demands our obedience to his law, as well as he demanded the obedience of our first parents, Adam and Eve. But alas ! by their disobedience they brought upon themselves, and their whole posterity severe punishment, with temporal and eternal death. Therefore disobedience is abominable in the sight of God, as the sin of witchcraft, iniquity, and idolatry. (1 Sam. 15: 23.) And those who

practice it, God hath not only rejected, but hath also laid them under the curse, as it is written, Thou hast rebuked the proud that are cursed, which do err from thy commandments. (Ps. 119: 21.) And on the other hand, he hath chosen obedience ; so, that all those who seek grace and reconciliation with God, must unreservedly obey his commands, in observing them to walk therein. For,

When Adam had transgressed the commandment of the LORD, God again gave laws and commandments unto his people, with the penalty of a curse on all the transgressors, saying, Cursed be he that confirmeth not all the words of this law to do them : and all the people shall say, Amen. (Deut. 17: 26.) And, He that despised Moses' law died without mercy under two or three witnesses. (Heb. 10: 28.) And notwithstanding the severity of the law, yet it could not justify the sinner before God with all its ceremonies, and offerings ; but was a shadow of good things to come, pointing to Christ Jesus, by whose offering up of himself to make atonement for us we were reconciled to God. HE is the Prophet of whom Moses spake, saying, The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken.....And I will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto

my words, which he shall speak in my name, I will require it of him. (Deut. 18: 15--18, 19.) Hence it is evident that Christ spake the words of God, as he also saith, For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John 12: 49, 50.) Here it is evidently seen, that the words which Christ spake, are awful words—words of God, the eternal Father, which he spake from heaven, by Jesus Christ. And those who refuse to hear HIS words, and are disobedient, are worthy of greater punishment than those who refused to hear the law of Moses, and were disobedient. Therefore Paul sayeth, See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh in heaven. (Heb. 12: 25.) Moses with his law, was he who spake on earth; and Jesus Christ is HE, who, with his gospel, speaketh from heaven: and those who despise his voice, by unbelief and disobedience, will bring upon themselves a severer punishment than that of Sodom and Gomorrah. For, when Christ sent forth his disciples to preach the Gospel, he said unto them, Into whatsoever city ye enter, and they receive you not, go your way out into

the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Moreover, it shall be more tolerable for Tyre and Sidon, at the judgment, than for you. (Luke 10: 10-14.)

Inasmuch then, as there is such a heavy punishment denounced against the unbelievers and disobedient, it would be advisable for us, and wisdom, to adhere to the doctrine of Christ, and keep his sayings and do them : as they are the only immovable basis whereon to ground our hope. But to come to this foundation, we must dig deep, through the sandy soil of human wisdom and reasoning ; and thus ground the building of our faith, not in the wisdom of men, but in the power of God. (1 Cor. 2: 5.) Here must all the commandments of men and their ordinances be done away, and our building must be grounded and built on the Rock and chief Corner-stone Jesus Christ, disallowed indeed of men, but chosen of God, and precious. Of this Corner-stone the LORD saith, Behold, I lay in Zion for a foundation, a Stone, a tried Stone, a precious Corner-stone, a sure foundation : he that believeth shall not make haste. (Isa. 28: 16.)—This is the Rock on which the Church of God is grounded and built, by keeping the com-

mandments of Christ, as he saith, And upon this Rock I will build my church, and the gates of hell shall not prevail against it. (Matth. 16: 18.)

Now, all those who ground their building of faith on this Rock, and on the firm word of God, which standeth firmer than heaven and earth, have a firm and immovable basis whereon to stand, and which cannot be shaken by all the assaults and powers of hell. And if Satan, with all his legions; conspire to raise against them storms of temptation, and floods of tribulation and persecution, they may stand immovable, having a strong tower, and a mighty Arm to support them. And even when the billows of anguish roll over the wicked and the disobedient; and when the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble: and the day that cometh shall burn them upthat it shall leave them neither root nor branch. (Malachi 4: 1.) That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. (Zeph. 1: 15, 16.) Yea even in that day shall they stand, who heard the sayings of the Lord and kept them, as on a rock, and dwell under the protection of the Most High, and have admittance into the city of God, as

the Spirit sayeth, Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. (Rev. 22: 14.) Here will all sorrow, lamentation, pain and death be done away; for those who hear these sayings and do them shall live—shall be blessed, as it is testified by Christ in his word abundantly. For thus Christ saith, Blessed are they that hear the word of God, and keep it: (Luke 11: 28.) Again, Verily, verily, I say unto you, If a man keep my sayings, he shall never see death. (John 8: 51.) Moreover, my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all. (10: 27–29.) This is the doctrine on which the apostles grounded their faith, and which they propagated, namely, That the love of God consists in keeping his commandments, as John saith, For this is the love of God, that we keep his commandments; and his commandments are not grievous. (1 John 5: 3.) Again he saith, He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. (2: 45.) Moreover, Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in

the doctrine of Christ, he hath both the Father and the Son. (2 John, verse 9.) Hence, by the doctrine of Christ and his apostles, we must be builded together for a habitation of God through the Spirit; as Paul sayeth, Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye are also builded together for a habitation of God through the Spirit. (Eph. 2: 19-22.)

From the foregoing words and testimonies, may be seen, I trust, what is the sure, firm, and immovable foundation of God, whereon he has built his church, namely, ON HIS WORD, and on the *hearing and doing* of the same: and this foundation will stand firm as a rock, and which cannot be moved or shaken by all the storms and floods of temptation and persecution. But all those who hear the sayings of Christ, and do them not, will not have this firm foundation, but their foundation will be tottering, sandy, and breeze-shaken. And, because they have erected the building on the wisdom, commandments, and ordinances of men who have made up a religion of their own, in order to avoid the cross of Christ, and that narrow way which he pointed out to us in his sermon on the mount, and elsewhere in his word; and

instead of this narrow path of self-denial, travel a way more suited to their self-will, and their carnal nature—they will find that they have built on the sand. And although their building may appear ever so fair, plausible and showy, and be beautifully adorned with the commandments and ordinances of men, it cannot stand against the storms and floods of temptation and persecution. And when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; (2 Thes. 1: 7-9) they will then find that their house will fall, and that the fall thereof is great.

Since, then, such awful threatenings are announced against the disobedient, it will be of great importance that they stop, and think how dreadful it will be, to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, and thus endure the pain of eternal burning.—Therefore let us not err and deceive ourselves by thinking. That we have done enough when we go to hear the word of God preached, and attend at public worship, and that we may then have our conversation in the world as before; and not thinking, which is, alas! too often the case, that it is then our duty to walk

according to the word of God, which was preached unto us, and to obey the gospel of our Lord Jesus Christ. For not the hearers of the law are just before God, but the doers of the law, shall be justified. And, according to our text, Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man.

Furthermore, we find in the words under consideration, that when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. Full well may the people who heard this interesting sermon of Christ's, be astonished, as having never heard one before delivered with so much wisdom and power, and so replete with heavenly instructions; being spoken by him who spake from heaven. Therefore we believe that in all the words which Christ spake, is contained powerful and wholesome doctrine. Moreover, that in this, his sermon on the mount, which is recorded in the fifth, sixth, and seventh chapters of Matthew, is comprehended a great part of the doctrine of true christianity. Consequently I have chosen this part of the word of God, whereon to ground these my reflections; and wherein I have endeavored, under the fear of the Lord, and to his glory, to remind my readers of the strait gate, and narrow way, which leadeth to life; and which is here so plainly pointed out by our Lord Jesus Christ.

And many a wholesome doctrine is yet contained therein on which, for the sake of brevity, I made no remarks. May the Lord bless that little which I have communicated, that it may conduce to the edification of immortal souls, and to the glory of his adorable name.

REFLECTION EIGHTH.

ON LUKE 10: 21.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

God saith in his word, my thoughts are not your thoughts, neither are your ways my ways. (Isa. 55: 8.) The ways of men are, when they are about to undertake to do something of great consequence and importance, to engage the most wise and prudent, as officers and leaders to direct, order, and forward the work. But here, in these words under consideration, we see that the ways of God are quite otherwise. For, when God would accomplish the great work of redemption, through Jesus Christ, and to establish his kingdom upon earth, it pleased him, in his infinite wisdom, to make choice of babes, as it were; unlearned, illiterate fishermen and publicans, whom he sent forth to preach the gospel; inspiring them by the teaching of the divine spirit, as Christ

saith, For it is not ye that speak, but the Spirit of your Father, which speaketh in you. (Matth. 10: 20.) Thus they went forth to preach the gospel, having also power given them by Christ to cast out devils, and to cure diseases, in his name. So when the disciples returned they rejoiced, saying, Lord, even the devils are subject unto us in thy name. This is the hour in which Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.— Now herein is a divine mystery. Our first parents, before their fall were in a state of innocence and simplicity, united with their Maker in filial love and reverence. But through the deceitfulness of the devil, they were tempted to aspire after wisdom to be equal with God; in that the serpent said unto the woman, in eating the forbidden fruit, Ye shall not surely die: for God knoweth, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God, knowing good and evil.— And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat. (Gen. 3: 4--6.) Here is plainly seen, that Eve aspired after wisdom, to be equal with God, and to know good and evil. This was highly displeasing to the LORD, who will not that any of his creatures should vie with him, but will,

that they revere, honour, love, serve, and obey him. Hence, the LORD has reprobated and rejected this wisdom—the wisdom of the world; and God hath chosen the foolish things of the world to confound the wise, as is clearly seen by the words of Paul, where he saith, For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to

naught things that are ; that no flesh should glory in his presence. (1 Cor. 1: 19-29.)

By these words of Paul it is clearly seen, that God has rejected the wisdom of the world; and because the world by wisdom knew not God, it pleased God to choose simple, foolish, weak, and base things to confound the wise ; and thus by the foolishness of preaching to save them that believe.

But now there are many who think, that none are qualified to preach the gospel, but those who have been regularly educated and trained for the ministry, in seminaries and universities ! But in this we think they err, and deviate from the true meaning of the word of God ; for the words of our text, and the scripture quoted above, point out clearly, that God hath made foolish the wisdom of this world, and has chosen the foolish, weak, base and despised things of the world, and things which are not, that no flesh should glory in his presence. For, if God had chosen the wise and prudent of the world, and the Scribes to preach his gospel and to build up and establish his church, the faith of believers would have been built, and have rested too much on human wisdom : but human wisdom is not the foundation whereon the church of God is based and established, but in the power of God, as Paul saith, And my speech and my preaching, was not with enticing words of man's wisdom, but in demonstration

of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. (1 Cor. 2: 4, 5.) Hence it pleased God to reveal his will to babes—illiterate men—such as had not acquired worldly wisdom and eloquence, and therefore could not depend upon their own knowledge and wisdom, but on the power of God; neither had they any thing to glory of: and such he called to the service of the church, and sent them forth to preach his gospel, and build up his church.

However, this must be understood with proper discernment. For should any one ask, Must, then, the preachers of the gospel be illiterate, unintelligent, and unexperienced men? we would answer, no. For we acknowledge that they should be able to read the word of God, and diligently to examine and search therein what is the spiritual meaning, and the mystery of the gospel; and pray to God, that he may make known to them his will, and to teach them the mysteries of the kingdom of God; asking the Lord, as his disciples did, What might this parable be? Declare unto us this parable? Thus, we think, the true disciple of Christ, and minister of his gospel, will learn in the school of Christ, and be endowed with power from on high, and which cannot be attained in schools and seminaries of human learning. For Christ saith, It is not ye that speak, but the spirit of your Father

which speaketh in you. Moreover, it is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. (John 6: 45.) And in the Prophets it is written, But this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. (Jer. 31: 33, 34.) With this teaching should all the messengers of God be qualified : and this cannot be acquired by words which human wisdom teaches, but which is taught by the Spirit of God. And, although the preachers of the gospel may have all the qualifications which can be acquired in the seminaries and universities, so as to be able to use enticing and high sounding words with the greatest eloquence and oratory, if they have not the wisdom and spirit from above, they will be apt to build such churches as are founded on the wisdom of the world, and not on the power of God.

Nevertheless, by thus saying, we would not condemn human learning altogether ; but will readily admit, that, where human learn-

ing is connected with true piety, and the Spirit and wisdom from above, so that it is used in the fear of the Lord, and to his service, and without elation, it is not to be contemned or disregarded. For, Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD which exerciseth loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. (Jer. 9: 23, 24.) Now, such an one also was Paul, who was well learned—brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers. (Acts 22: 3.) But when he was converted, and endued with wisdom from above, he was so deeply humbled, that he renounced the wisdom of the world, and would rather be accounted foolish, weak, and base, of a vain world, than to stand high in learning and human wisdom; because God hath chosen the foolish things of the world to confound the wise, as is clearly seen in the above quoted scripture. And thus, that great apostle accounted himself weak and simple in his preaching, as he saith, And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God: for I determined not to

know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. (1 Cor. 2: 1-3.)

Now, as it is necessary and important, rightly to distinguish between human wisdom, the wisdom of the world, and godly wisdom—the wisdom which cometh from above—I will endeavor to speak with discrimination: inasmuch as there is a wide difference between them; and the scriptures express much concerning wisdom. And to make this distinction, it will be necessary to observe, That human wisdom consists, and manifests itself, in that the possessor wishes to be highly esteemed of the world, applauded and renowned for his extensive wisdom, and his knowledge in human reasoning. And thus puffed up with vanity, he is an enemy to the cross; and that lowly, meek, and humble life of Christ he loathes, and it is foolishness to him, as saith the apostle, For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. (1 Cor. 1: 18.) Here is seen the difference: that which is foolishness to those that are lost, is the power of God to those that are saved. For those who have the wisdom from above are thereby taught, that they must be accounted, *of the world*, as foolish, base, ignoble, and weak; and that they will be hated, despised, mocked, and scornfully treated: and that they must thus

bear the cross of Christ, and follow him in that narrow way of self-denial and self-abasement; in humility and lowliness of mind, according to the pattern and example of Jesus Christ: All these are things of which the world in its wisdom knoweth not, and which appear to be foolishness in its sight. For, The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned. (1 Cor. 2: 14.) For, to the wisdom of the world the wisdom of God is foolishness; and the wisdom of the world is foolishness with God, as Paul saith, For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. (3: 19, 20.) Now, should any look upon us as being foolish and base, we would esteem it the greatest christian honour, which the world could confer upon us: for such we ought to be accounted, if we would be true christians. And such an one was our Saviour Jesus Christ esteemed, of the wise of the world, and the scribes, as Isaiah saith, He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. (Is. 53: 3.) Moreover, I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me

to scorn : they shoot out the lip : they shake the head, saying, He trusted on the LORD that he would deliver him : let him deliver him.— (Ps. 22: 6--8.) And such like words of derision and blasphemy had HE many to endure. For some said of him that he casteth out devils through Beelzebub, the chief of the devils.— (Luke 11: 15.) Others said, Say we not well that thou art a Samaritan, and hast a devil? (John 8: 48.) But Jesus testified to his disciples and said, If they have called the master of the house Beelzebub, how much more shall they call them of his own household? (Matth. 10: 25.)

Farthermore, I would mention some instances where God hath chosen the weak things of the world, and things which are despised, to confound the things which are mighty ; and how he has thus manifested himself to those little ones—those who were meek and lowly in heart. And in the first place, our meek and lowly Saviour was born of a virgin of low estate, as she herself testifieth and saith, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the *low estate* of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him from generation to generation.— He hath shewed strength with his arm : he

hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of *low degree*. (Luke 1: 46--52.) Hence we see, that God's point in view is lowliness; and thus the Lord of lords, and King of kings, was born of a poor, humble, but virtuous maiden. For it was so ordered, that Satan, that proud and haughty prince, should be divested of his power and lordship, and be dethroned and despoiled with the weapons of humility and lowliness of mind: because pride and haughtiness were the foundation and badge of his kingdom. And all those who war against this arrogant prince of darkness, and against his kingdom, must wield the weapons of humility against him, if they would come out conquerors: for, to meet him with high-mindedness is giving him his own sword in hand therewith to slay us.

Moreover, when our Lord and Saviour Jesus Christ came into the world, to subdue and destroy the kingdom of Satan, he was not only born of low parentage, but had also the little town Bethlehem for his nativity—was born in a stable—wrapped in swaddling clothes, and laid in a manger! His gracious birth was first made known to the shepherds abiding in the field; an humble, poor and industrious class of people: for, Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for

behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. (Luke 2: 9-11.)—Here we see, that the meek and lowly shepherds were favored with the glad tidings of Emmanuel's birth: but to none of the priests, scribes and pharisees were the angels sent, with the glad tidings of a Saviour's birth. And should these glorious tidings have been sent them, they would probably not have believed them, inasmuch as they did not believe the writings of Moses and the Prophets, which were written of him: for his coming into the world had much too low and humble an appearance for their reception, as they were looking for a Saviour and Deliverer of a high descent, and one that would come with high and pompous appearance. But this our glorious but humble Redeemer, came to make low that which is high, and to exalt that which is low; as it is written, Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. (Is. 40: 4.) He has also given us a representation of humility in his whole life and deportment. Hence it is the indispensable duty of all his servants, who are sent to labour in his vineyard, to shew themselves a pattern of humility, and thus labour for the edification of the church, and the establishment of his kingdom. And,

To this end did the Lord Jesus Christ, chose and gather unto him a flock of men—men of low rank, and unlearned; such as publicans and fishers. These he endowed with power and wisdom from on high: and, what is of particular note, to these he appeared after his resurrection; whereas he did not appear to any of the scribes; but only to those his humble followers, and those who were mourning and weeping after him: and these he comforted with his presence. And in like manner will the Lord appear and manifest himself, spiritually, in the heart of all those who love, seek and follow him; (not to those who hate and reject him,) and those who by faith and repentance weep and mourn over their past sins; these the Lord will comfort, as he comforteth his mourning disciples, when he came and stood in the midst where they were assembled, the doors being shut for fear of the Jews, and saith unto them, Peace be unto you. And,

Farthermore, Jesus saith unto his disciples whom he sent forth to preach his gospel, As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (John 20: 19-23.) Here we see how much the Lord imparted to these babes—these poor, unlearned men, namely, his peace, and his Holy Spirit; also power

to remit sins, and to retain them. From this should all the ministers of Christ learn, that they must receive the Spirit and power from above, to feed the flock and church of God; keep up the ordinances thereof, and rightly to divide the word of truth. And they should remember the words which Christ saith, As my Father hath sent me, even so send I you.— Christ gave us a representation of humility and lowliness of mind, as said above, in his whole life and conversation. In obedience to his heavenly Father, he fulfilled his will, and finished the work which he gave him to do; being obedient even unto death. Hence it is the indispensable duty of all his ministers to walk in humility and lowliness of mind, according to the pattern of their great Lord and Master; obediently to fulfil his will, and finish the work which he has given them to do, according to the vocation wherewith they are called, and with all lowliness and meekness, with long suffering, forbearing one another in love. (Eph. 4: 1, 2.)

Therefore, every minister of the gospel should examine himself, whether he lives and walks conformably to the image of Christ, in humility, meekness, and lowliness; and worthy of the vocation wherewith he is called. And as Paul saith, in the above quoted words, For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God

hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. (1 Cor. 1: 26--28.) But here it is to be feared, that there are many, who imagine themselves called of God, and sent ; and when they look upon this IMAGE of humility, meekness, and lowliness of Christ and his ministers, according to their calling,—they pour contempt upon it, and loathe it ; and will rather be accounted as wise, noble, and learned ; and be honoured and renowned in the world. But the true messengers of Christ must not seek renown of the world, but must renounce the world with all its vanity, honour, and renown ; and alone seek the honour of him that sent them, and the salvation of immortal souls.

Farthermore, the true disciple and minister of Christ—who labors for the glory and honor of God, and the salvation of souls, must feed the flock—not for the fleece and milk—not for the sake of a salary, or temporal gain—this should not be his object ; but he should do it willingly and of a ready mind. For if temporal gain be his object, he may be accounted as a hireling, whose own the sheep are not, and when he seeth the wolf coming, he leaveth the sheep, as Christ saith, 'The hireling fleeth, be-

cause he is a hireling, and careth not for the sheep. (John 10: 13.) A hireling is one that serves for his hire; but a true shepherd, a true minister of the Lord, must be much more concerned and affected for the flock than for his hire; feeding them with wholesome doctrine in times of adversity and temptation, as well as in prosperity, according to the gift received of the Lord, as a good steward of the manifold grace of God; and also as our great teacher Jesus hath commanded his disciples, saying, Freely ye have received, freely give. (Matth. 10: 8.) Moreover, according to the example of the apostle Paul, when he saith, I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20: 33--35.)—Again he saith, What is my reward then?—Verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. (1 Cor. 9: 18.)

In these words, and others, we have the example of the apostle Paul; and which, we think, according to the doctrine of Christ, is a true example, which it is our duty to follow.—But, notwithstanding, we would let every sen-

tence of the gospel have its full and proper meaning, and not with one word make void another : for our great Teacher saith also to his disciples, And into whatsoever house ye enter... remain, eating and drinking such things as they give: for the labourer is worthy of his hire.... And into whatsoever city ye enter, and they receive you, eat such things as are set before you. (Luke 10: 5--7, 8.) Also, the workman is worthy of his meat. (Matth. 10: 10.) However, here is nothing said of receiving high salaries: but only of meat and drink, and the necessaries for life, which we freely agree that every minister of Christ is entitled to. Also, when they are in needy circumstances, it is the indispensable duty of the church, to administer to their relief, all the necessaries for a comfortable life, without the minister's solicitations.—For Paul saith, Let him that is taught in the word communicate unto him that teacheth in all good things. (Gal. 6: 6.) Moreover, even so hath the Lord ordained, that they which preach the gospel should live of the gospel. (1 Cor. 9: 14.) But these scriptures do not establish the seeking for a high salary, or making merchandise of the gospel. For when a pastor demands a certain price for his labours, to be paid him by his flock, and will not serve without it militates against the doctrine of Christ, and seems to intimate that he is more concerned for the fleece and milk than for the flock. Consequently, it should be the chief concern of the

true and faithful minister of the gospel, to watch and feed the flock of Christ's church, willingly ; looking unto Christ the chief shepherd for a reward ; and then let the church also observe her duty and obligation towards her faithful minister.

REFLECTION NINTH.
ON JOHN 3: 3--6.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

All the children of Adam are born of the flesh ; and as long as they stand, or remain, in this their first or natural birth, they will be earthly and carnally minded ; and the imagination of their hearts is prone to evil from their youth. Notwithstanding, we believe, according to the word of God, that the *young children*, so long as they remain in a state of ignorance and innocence, are blessed and saved by the all-sufficient atonement made for them by our great High Priest Jesus Christ, when he offered up himself a sacrifice for the sins of the whole world. And thus he has purchased eternal life for them, blessed them, and said

that of such is the kingdom of God. (Mark 10: 14--16.) This atonement is prefigured, in the law of Moses, by the high priest entering into the Holiest of all, once every year, not without blood, which he offered for himself and for the errors of the people. (Lev. 16: 16, 17. —Heb. 9: 7.) This high priest was a type of Christ, the true High Priest, and his atoning sacrifice. For, as the high priest made an atonement for the sins and ignorance of the people, so has Christ the Mediator and High Priest, by his atoning sacrifice, cancelled the debt of Adam, and made full propitiation for the sins and ignorance of the people, and that not only for a part, but for the whole race of Adam. For, in like manner as they all fell with Adam, and so death passed upon all men, for that all have sinned: so Christ by his suffering and death, has made atonement for all, as the apostle Paul saith, Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Rom. 5: 18.) Therefore none will be lost on account of Adam's sin and transgression, until they grow up to years of maturity, and then, like Adam, become to be transgressors themselves, to which their inherent corrupt nature will naturally lead them; and which was not taken away by the atoning sacrifice of Christ, except so far that there is no sin imputed unto them so long as they are

in a state of innocency. And, since this sinful inclination, this carnal mind, is not removed from us by the atoning merit of Christ, we therefore believe with the apostle Paul when he saith, And the times of this ignorance God winked at ; but now commandeth all men, every where, to repent. (Acts 17: 30.) And as Christ saith in the words under consideration Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Hence, we see the urgent necessity of this new birth, of being born again—as no man without it can enter in, or see the kingdom of God. Here three things are necessary to be noticed ; firstly, How, and in what way we are to come to this new birth ; secondly, The nature, propriety and quality which these new born babes possess ; and, thirdly, The inestimable advantage which this new birth will be to them.

Now, to consider the nature of the new birth, we find, that the first, or natural birth, is of the flesh, and the second, or new birth, is of the Spirit. And, as there can be no natural birth effected and brought forth, except it originate by the natural course of dissemination, and generation of the flesh ; so there can be no spiritual birth effected and brought forth without spiritual seed ; which seed is the Word and Spirit of God. For Peter saith, Being born again, not of corruptible seed, but of in-

corruptible, by the word of God, which liveth and abideth forever. (1 Pet. 1: 23.) And John saith, Whosoever is born of God doth not commit sin, for his seed remaineth in him ; and he cannot sin, because he is born of God. (1 John 3: 9.) From these words it is clearly seen what is the seed of the spiritual or new birth, namely the Word and the Spirit, which are united and operate together: for the words which Christ spake, they are spirit, and they are life. Hence, when the seed of the word of God is sown, and falleth into a good heart, it is quickened by the Spirit, and made efficacious to bring forth fruit. Of this sowing of the seed of the word of God, Christ has given us a striking parable, saying, Behold, a sower went forth to sow: and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up they were scorched; and, because they had no root, they withered away. And some fell among thorns; and the thorns sprang up and choaked them. But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. (Matth. 13: 3--8.) But by this parable we see, that the greater part of the ground on which the seed was sown was sterile, and brought forth no fruit. From this we may

learn, that if the ground is to be fruitful and bring forth its increase, it must first be prepared to receive the seed ; the hard ground must be broken up, and the thorns rooted out and destroyed. In like manner, must our hearts be prepared to receive the good seed of the word of God. They must be broken for sin, and thus be made soft and tender, and emptied from all the cares of the world and its vanities : and in such a heart the good seed can be quickened, spring up and bring forth fruit, and the sinner be born again of the incorruptible seed which was sown in his heart. Moreover, the fruits which are produced from this seed will, in all points, agree and harmonize with the word of God.

But here the convert should be jealous, and prove his sincerity, lest a false spirit intrude in the act of regeneration. For we are not to believe every spirit, But try the spirits whether they are of God : because many false prophets are gone out into the world ; (1 John 4: 1.) and the enemy is not remiss in sowing his tares among the wheat. For, if any one thinketh that he is born again, and the Spirit, by whose influence he was regenerated, leadeth him not to the obedience of the gospel, and to the imitating and following of Christ, in his regeneration, in all the commandments of Christ, he may be assured that he is deceived in his new birth, and was not born again of the incorruptible seed of the Word and Spirit of God :

for as the seed is, so will the fruit and the birth be. And when the seed of the word of God is sown into the heart of man, and is quickened by the co-operative influence of the Holy Spirit, it will become operative in the heart, to subdue and mortify the deeds of the body and its sinful lusts, and crucify the old man: and thus the new birth, (though not without pain,) will be brought forth. For, as there is no natural birth without pain, so there is no spiritual, as Christ saith to his disciples, A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.— And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. (John 16: 21, 22.) This sorrow and anguish consists in mourning over sin, and crucifying the lust of the flesh with its deeds: for Paul saith, They that are Christ's have crucified the flesh, with the affections and lusts. (Gal. 5: 24.)— Moreover, Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.— (Col. 3: 5.) Also, That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is

created in righteousness and true holiness.—(Eph. 4: 22--24.)

Hence, if the new birth is wrought by the Word and Spirit from above, so that Christ liveth in us, then must old Adam die: for the life of Christ is the death of Adam. Therefore Paul saith, And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness. (Rom. 8: 10.) Again; For ye are dead, and your life is hid with Christ in God. (Col. 3: 3.) Here we see, that the new birth is no small matter: for where there is a death, there is anguish, sorrow, and pain. Therefore, let every one who thinketh that he is born again of the Word and Spirit of God, prove and examine himself, whether he has crucified and put to death his old adamic nature?—put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts?—and whether he has put on the new man, which after God is created in righteousness and true holiness?—for where this is not found, there is no true regeneration—no new birth that is wrought by the Word and Spirit of God; but is imaginary and fanciful, and will not be able to bear the test.

Farthermore, the true regeneration, which is of God, is prefigured in the law of Moses, by circumcision. For of the uncircumcised man-child, whose flesh of his foreskin is not circumcised, it is said, That soul shall be cut off

from his people. (Gen. 17: 14.) And of the new birth it is said, Except a man be born again, he cannot see the kingdom of God. But here many will say, that infant baptism is instituted in the room of circumcision. But when we truly examine, and attentively weigh what is represented by circumcision, we will find, that it is something of higher importance than infant baptism. For by circumcision was prefigured the circumcision of the heart—the putting off the body of the sins of the flesh, which is evident from the word of God. And this was evidently seen by Moses, and the holy men of God, by the Spirit, that circumcision was not intended merely to circumcise the external foreskin of the flesh : but rather, to point out the necessity of inward circumcision—the circumcision of the heart. Therefore Moses saith to Israel, Circumcise therefore the foreskin of your heart, and be no more stiff-necked. (Deut. 10: 16.) Also, And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live. (30: 6.) Moreover, Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, (Jer. 4: 4.)

Of this spiritual circumcision, the apostle Paul also testifieth and saith, For we are the

circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Phil. 3: 3.) For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Rom. 2: 28, 29.) Now, all these scriptures of Moses, the prophets, and the apostles, show clearly, that by the outward circumcision of the flesh, is prefigured the inward and spiritual circumcision of the heart.—This is further demonstrated by the apostle Paul, when he saith, And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Col. 2: 10–12.)—Here is evidently shown, that circumcision consists in putting off the body of the sins of the flesh; and that such as are thus circumcised and regenerated, are fit subjects to be baptised for the remission of sins, being buried with Christ, and by faith to rise in newness of life. And this burial consists in, that the old man is put off—is dead and buried, no more to appear and live. And by these words of

Paul, we clearly understand, that this is not said of little children, either as it respects *this* circumcision or *this* baptism : for *this* circumcision is made without hands, in putting off the body of the sins of the flesh ; and of *this* baptism it is said, Wherein also ye are risen with him through the faith of the operation of God, neither of which a young child is capable of doing.

Now, we farther find in the words under consideration, that Nicodemus could not understand our Lord, when he spake of this new birth, and thought he was speaking of a natural birth ; and so he asked him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? But the following words of Jesus, gave him to understand that he was not speaking of a natural birth, but of a spiritual, when he said to him, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.—This water and Spirit may be understood as meaning one and the same thing ; and the different names have reference to the different modes of its operation. For the Deity operates in many different ways ; and according to the manner of operation is the name ascribed and attributed. The Father has many names ; so also has the Son, and likewise the Holy Spirit. The Father is called GOD—JEHOVAH—because he is eternal, infinite and incomprehen-

ble in his being, and Essence; and in that he is self existing: and is therefore worthy of all honor, praise and adoration. He is called FATHER, because he is the Creator, Preserver, and Protector, of all creatures; and principally of those who, as obedient children, call upon him, love, and serve him. Is he not thy Father that bought thee? (Deut. 32: 6.) He is called CREATOR—because he created all things. He is called Almighty—because, by the power of his might he can do all things, and nothing is impossible for him to do. He is called the Omnipresent because he is present in every place. The Omniscient—because he is infinite in knowledge, and knoweth all things.—And of such names and attributes are there yet many ascribed to Him. The Son is called Christ Jesus—because he is the annointed of God, and a Saviour who saveth his people from their sins. He is called the Son of God—because he is the only begotten of the Father, and came forth from him; He is called the Son of man—because he was born of Mary, and became man; He is called Redeemer—because he has redeemed us from sin and death; He is called Mediator—because he is the only peace-maker and intercessor between God and men. His name is also called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Is. 9: 6.) The Holy Ghost is called a Comforter—therefore, with his teaching and counsels he administers

consolation and comfort to believers; He is called the Spirit of Truth—therefore he guides men into all truth; He is called a Fire—(Rev. 4: 5)—therefore he enkindles and enflames the soul with love to God, and zeal for his glory; He is also called a Water—therefore he washeth and purifieth the sinner from all corruption of sin and uncleanness. For, as this natural water is a means to wash away the natural impurity of the body, so is this spiritual water a means to wash away the spiritual impurity of the soul.

Of this spiritual water, Isaiah prophesieth and saith, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. (Is. 44: 3.)—Moreover, then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (Ez. 36: 25.) And Christ himself saith, He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7: 38, 39.) These words clearly show that the Holy Ghost is called a water; or, that water is emblematic of the Spirit of God. And that the believer is washed and cleansed by this Water, is evident from the words of Paul, when he

saith, But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. 6: 11.) Of this water also spake Christ to the woman of Samaria, saying, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee, living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?.....Jesus answered and said unto her, Whosoever drinketh of this water (of Jacob's well) shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.....The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship him in spirit and in truth. (John 4: 10-24.) Now, all those who have this adorable Spirit, and this Living Water dwelling within them, are rightly born of water, and of the Spirit. And to come to this new birth, we must needs have the influence of this Divine Spirit, in all his different operations and attributes. By him as the Comforter, we must be reproved, convinced, and comforted; as the Spirit of Truth, we must by him be guided

into all truth--to the keeping of all the commandments of the Lord, as taught by Christ and his apostles; by his holy sanctifying influence, we must be sanctified; by him, as a fire, we must be enlightened, enkindled, and inflamed with ardent love and prayer to him, and zeal for his cause and glory, and, as Paul saith, To be fervent in spirit, serving the Lord. (Rom. 12: 11.) And by him, as the Living Water, we must also be washed, and cleansed, from all our sins and corruption. And all those who have not thus been wrought upon by the operation of the Holy Spirit, are not truly born again of water and of the Spirit; but their birth is untimely and imperfect.

Farthermore, I would make some remarks on the nature and qualifications which those who are thus born again, should possess: because there are, now-a-days, so much pretensions *to*, and glorying *in* conversion and regeneration; and yet, alas! so little is manifested of the divine nature, and of the good fruits which this new--this heavenly birth, should shew forth. For it is incontestible, that if we are born of God, we partake of his divine nature; for every creature partakes of the nature of him, from whom it descends. Therefore, also, saith our Lord in the words of our text, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Thus, by this spiritual birth we must become spiritually minded; for Paul saith, They that

are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Therefore all those who are born of the Spirit, will be changed from carnal mindedness to spiritual mindedness ; from an earthly mind to a heavenly mind ; from a high to an humble and lowly mind ; from self-love to the love of God, and hatred of their own carnal propensity ; and from their evil, corrupt, adamic nature, to the good, meek and humble nature of Jesus Christ. And so walking as they are moved by the Spirit of God, they are the sons of God, as Paul saith, For as many as are led by the Spirit of God, they are the sons of God.....The Spirit itself beareth witness with our spirit that we are the children of God.— (Rom. 8: 14–16.) And if any man have not the Spirit of Christ, he is none of his. (v. 8.)

From the foregoing words and remarks it is plain and evident, that by this spiritual birth, we participate of the spirit of Christ ; and consequently partake of his holy nature, and are like minded with him. And from his own words we learn, that he is meek and lowly, as he saith, Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. (Matth. 11: 29.) Now, as HE, our Lord and Saviour, is meek and lowly in heart,—all those who are born of his Spirit will be meek and lowly in

heart too ; and will manifest this humble, meek and lowly disposition, by taking his cross upon them, and following him in the regeneration, by leading a holy, harmless, and pious life. For true regeneration, which is wrought by the Spirit of God, will manifest itself by self-denial, copying after and imitating Christ in a godly life, following after him ; and thus continue till death : for the crown is not at the beginning ; neither is it in the middle ; but he that endureth to the end shall be saved. Moreover, Christ Jesus has left us an example, that we should follow his steps.....Who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to him that judgeth righteously. (1 Pet. 2: 21-23.) And, according to this example, will the disciples of Christ be of a lamb-like disposition, and shew forth the praises of him who hath called them out of darkness into his marvellous light. (1 Pet. 2-9.)

And besides, the new birth which is effected by the Spirit of God, overcometh the world ; as John saith, For whosoever is born of God, overcometh the world : and this is the victory that overcometh the world, even our faith — (1 John 5: 4.) And those who have overcome the world, must not seek its honour and glory, its comforts and delights—neither live conformably to it, as the apostle saith, Love not the world, neither the things that are in the world. If any man love the world, the love of the Fa-

ther is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. (1 John 2: 15--17.) Now, this love of the world, with the lust of the flesh, the lust of the eyes, and the pride of life, belongs to the natural birth: but the new-born, spiritual birth of God, by faith overcometh the world. Hence, let every one who thinketh that he is born of God, prove himself and examine, whether he participates in the divine nature and disposition; and whether he is advancing in the Christian graces and virtues, and in heavenly-mindedness: and if he should find that he does not partake of this heavenly and divine nature and tendency --and has not put on this lamb-like disposition of being humble, meek, and lowly in mind—he may be assured that he is not born of God: which, it is to be feared, is the case with many, who vainly imagine that they are regenerated and born of God, and yet do not manifest, in their life and conversation, that humility and meekness which adorns the disciple of Christ, and his doctrine. But, on the contrary, they oppose the holy doctrine of Christ and his apostles, by a conformity to the world, in pride and haughtiness; using the laws of the world to oppress their neighbours, and the sword to avenge themselves, and to do

violence to their enemies, all which is opposed to the divine nature, tendency and disposition of Christ Jesus, and belongs to worldly mindedness, and not to those who are heavenly minded: for, He that saith he abideth in him, ought himself also so to walk, even as he walked. (1 John 2: 6.)

Now, let us consider the use and advantage of this new birth, which is unspeakably great: for it is infinitely worth more than if we could gain the whole world, with all its glory, during the short time of our life. For, by regeneration we become the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ. (Rom. 8: 17.) And this heirship is an invaluable riches, too great to be compared with the whole world and its riches, joys and honours, which are momentary and fleeting: for the world, with all that is therein, passeth away: yea, The heavens and the earth which are now,...are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men: (2 Pet. 3: 7.) but the inheritance of the children of God will not pass away, but endureth forever; in which Peter rejoiceth and saith, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept

by the power of God through faith unto salvation, ready to be revealed in the last time ; wherein...believing, ye rejoice with joy unspeakable, and full of glory : receiving the end of your faith, even the salvation of your souls. (1 Pet. 1: 3--9.)

And this blessedness will consist in the beatifick vision of God, and seeing and beholding the Redeemer face to face, in light refulgent and heavenly glory ; and where all the righteous will be glorified, and shine forth as the sun, in the kingdom of their Father. Here they need not the light of a candle, neither the light of the sun, for the glory of God will give them light ; where they shall walk in the new Jerusalem, whose streets are of pure gold, and shine as it were transparent glass : where they will see, and hear such ineffable things which no mortal man can utter. Where they will behold the Holy Trinity, and with new tongues sing the song of Moses and the Lamb ; and with melodious accents unite with thousands of thousands of blessed spirits, and all the heavenly host who stand around the throne of God and the Lamb, in praising and glorifying his great and adorable name. Where they are robed in white, with palms in their hands, and crowns on their heads ; and where they will eat of the tree of life, which is in the midst of the paradise of God. Here they shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev. 7: 16, 17.) For here will be no more weeping and mourning, grief or pain, sickness and death; but fullness of joy, at God's right hand, shall be upon their heads, and pleasures for evermore: yea, such glorious things, as, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2: 9.) And, the greater the anguish and pain has been in regeneration, the greater will the joy be: for all the sorrow and afflictions which are endured for Christ's sake, in working out our soul's salvation, will be changed to joy, as Paul saith, For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. (2 Cor. 4: 17, 18.)

Now, should any who read the doctrine which is manifested in this our Confession of Faith, and look upon it as a contemptible doctrine of the cross, which is too hard to bear, we would admonish such to pause and reflect, inasmuch as we believe and confess, according to the word of God, that the gate is strait and the way narrow which leadeth unto life, and

is beset with crosses, affliction, tribulation and sorrow, as Paul saith, 'That we must through much tribulation enter into the kingdom of God. (Acts 14: 22.) This we also find is the case with the great multitude, which John beheld, which no man could number, of all nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; of whom, when one of the elders asked, What are these which are arrayed in white robes? and whence came they? it was answered, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (Rev. 7: 9--15.) Hence, this narrow path—this road of tribulation, is the sure way which leadeth to eternal bliss and glory; and by following Christ, on this narrow way of self-denial, and bearing his cross after him, we hope, through grace, to inherit a life of glory, which the Lord will give to all those who bear his cross and follow him. And, therefore, we reckon that the sufferings of this present time are but light, and not worthy to be compared with the glory which shall be revealed in us, in that blissful eternity.

But, on the other hand, those who look with contempt upon the humble cross-bearer, and

despise the cross of Christ, and who live after the flesh, in fulfilling the lusts thereof, in pride and haughtiness, and in conformity to the world, seeking its glory and the honor of men, will find, that this their pleasure and glory, will terminate in misery and wo—in weeping, wailing, and gnashing of teeth; and that their torment and misery will be infinitely greater than their short-lived pleasure and glory has been. Then will they know, and see, what they have irretrievably lost; and with fear and anguish of spirit will be amazed and groan, when they shall see the righteous stand in great boldness before the face of such as have afflicted him, saying, this was he whom we had sometimes in derision, and a proverb of reproach: we fools counted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.—We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches, with our vaunting, brought us?—All those things are passed away like a shadow, and as a post that hasteth by; even so we, in like manner, as soon as we were born,

began to draw to our end, and had no sign of virtue to shew ; but were consumed in our own wickedness. But the righteous live for evermore ; their reward also is with the Lord, and the care of them is with the Most High.— Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand : for with his right hand shall he cover them, and with his arm shall he protect them.

OF THE ADMINISTRATION OF BAPTISM.

It has been mentioned above, in the seventh reflection, that all the ordinances of the Church should be administered according to the word of God, and the commandments of Christ, as they were instituted and commanded by him. Therefore, in the administration of baptism, we should observe the command which he gave to his disciples when he instituted it, in the following words : All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world. (Matth. 28: 18--20.)

Here we find, by examining the above words of the institution of baptism, that teaching precedes the administering of baptism : for,

to "Teach all nations," is before "Baptizing them." From this we infer, that those who are to be baptized, are first to be taught and instructed in the faith in the Son of God, and to come to repentance and newness of life; as John said to those who came to be baptized of him, Bring forth therefore fruits meet for repentance. Such also was the language of Peter, when they, who were pricked in their heart, asked him and the other apostles, what they should do? when he said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2: 37, 38.) Now all such as by faith believe in the Son of God have repented, and are baptized, it is commanded that they be taught to observe all things that are commanded of Christ to his disciples. Thus before baptism, they are to be taught faith and repentance; and after baptism, to observe all things whatsoever Christ has commanded.

And, as our sentiments of Christian baptism are stated in the 21st article of our confession of faith, I do not intend to enlarge on it here; but only manifest and show, what we think, the scriptural mode and practice of its administration. Now, as it has been said above, All the ordinances of the church should be administered according to the word of God, and the commandments of Christ; our readers might ask, In what way must baptism be administer-

ed to agree with the word of God, and the commandment of Christ, since there is no particular mode and practice of it given in the word of God?—and even in the words above, where Christ instituted baptism, the form and manner of its administration is not given? To this we would answer, That if we closely adhere to the word of God, neither adding thereto, or diminishing therefrom, we cannot enjoin any certain mode of practice in its administration; inasmuch as there is none given in the word of God: and should we attempt it, it would be adding to the word of God. And, therefore, as it has pleased God in his wisdom not to give a particular mode in administering it, we content ourselves as the wisdom of God has ordered it: neither do we think it profitable and good to dispute and contend so much about outward modes and forms, as is nowadays discoverable.

But, as some men, in the present time, have arisen, who make a *command* of a certain mode and form of baptism, saying thus and thus *must be the mode of practice*, and therewith reject and invalidate every other way, it has become necessary to illustrate, by the word of God, the order in which we administer this sacred institution. And, to do this, we will not recur to the opinions of men, as councils and vocabularies, to base our faith on; but it shall be based on the immovable word of God.—Now, there are different opinions about the true meaning of the word *baptize*: some assert

that it means, *vertiefung*, i. e. deepening ; and this they pretend to prove with the vocabulary: whereas the contrary can also be proven with it. But, as said above, we will not recur to the opinions of men, but endeavor to draw some illustrations from the clear fountain of life, the word of God : and here we find, that the word *baptize* is used for sprinkle, or pour ; and the word sprinkle, or pour, for baptize interchangeably: this is evidently seen, in the words of the prophet Joel, of John the Baptist, of the words of Christ, and of those of the apostle Peter.—For the LORD saith by the prophet Joel, And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit. (Joel 2: 28, 29.) Moreover, John the Baptist speaks of this outpouring, or baptism, and saith, I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire. (Matth. 3: 11.)—Also, Christ, after he was risen from the dead, spake to his disciples of this sprinkling or pouring, and calls it a baptism, saying, For John truly baptized with water ; but ye shall be baptised with the Holy Ghost not many days hence. (Acts 1: 5.) And when his disciples

were baptized with this baptism, Peter calls it a pouring, when he saith, But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh. (2: 16, 17.) Besides, Peter saith, This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—(v. 33.) Here Peter clearly shows, that this is that which Joel prophesied and said, I will pour out my Spirit upon all flesh; also what Christ said, but ye shall be baptized with the Holy Ghost not many days hence: and also what John saith, He that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire. Hence it is evident, that *pour* is used for *baptize*, and *baptize* for *pour*. Therefore, as baptism by pouring is grounded and established in the word of God, we practice and administer it by pouring; inasmuch, also, as water baptism is much less and inferior than the baptism of the Holy Ghost: for he that baptizeth with the Holy Ghost is mightier than he that baptizeth with water: and this Spiritual baptism is infinitely more excellent than the baptism with water; and to *which*, water baptism is no more than a seal: also, where the spiritual baptism is not shed forth, water baptism is ineffectual.

Farthermore, we believe, that in the administration of water baptism, a little water will not avail to wash away the sins, and that much water is equally unavailing ; and that there is no purification to be sought here in the water : but we must believe as Peter saith, The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. (1 Pet. 3: 21.) But this will be availing to those who are baptized with water, to hold fast the faith in Jesus Christ which they professed, when by baptism they were admitted into his church, and to keep the covenant thus entered into with God ; and to pay his vow thus vowed, by living a holy and pious life, according to the doctrine of Christ and his apostles ; to put off concerning the former conversation, the old man, to be crucified and buried with its lust and sin ; that sin may no more reign in this mortal body to obey it in the lusts thereof.— And this is what Paul saith, Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Now this is certainly not a natural death and burial, but it is the death and burial of the old man, its corrupt nature and sins ; which is evident

from the following words of the apostle's, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him. (Rom. 6: 3-8.)

Hence we should beware of comforting ourselves with a natural burial of the body by immersion, and thereby lose the spiritual burial, which is hereby spoken of by the apostle.— But we should strive to understand the apostle in his spiritual meaning—to crucify and bury the old man, with his corruption and sins, and rise in newness of life. But so it was in days of old, as yet, that men have turned their eyes to those things which are seen and are natural, and have turned them away from those things which are unseen, and are spiritual. For,

When the children of Israel were bitten of fiery serpents, and much people died ; and the Lord said unto Moses, to make a fiery serpent and set it upon a pole, and that every one that is bitten, when he looketh upon it shall live ; and as long as they obeyed the word of the Lord, when they were bitten by the fiery serpents, and looked upon the serpent which Moses had made and put on a pole, they lived : (Num. 21: 6-9.) but so soon as they went far-

ther than they were commanded by the word of the Lord, and burned incense to it, it became their idol. (2 Kings 18: 4.) In like manner is baptism a commandment of the Lord, by which we enter into a covenant with him, and is the answer of a good conscience toward God: but so soon as we go farther in this than the word of God will bear us, and put our trust in this elementary water, and seek blessedness in it, and the washing away of sins by it, it may serve as a snare and an idol to us. But our whole trust in baptism should be by the grace of God, to be washed and purified from all our sins, in the atoning blood of Jesus Christ by faith, and sanctified by the Holy Spirit; and thus to attain the *one* baptism, of which Paul saith, One Lord, one faith, one baptism. (Eph. 4: 5.) And this *one* baptism is the same by which we are all, by one Spirit, baptized into one body...and all have been made to drink into one Spirit. (1 Cor. 12: 13.)

But, in the true meaning of this *one* baptism, we think those err, who say, that it is the outward baptism with water, and that there is but one way, mode and form, by which to administer it that is valid, and which is acceptable with God: this is not the apostle's meaning; for of this *one* baptism must all the true members of the body of Christ participate; and this may be attained by those to whom water baptism was administered not precisely after the same manner and form, as to the outward cer-

emony. Moreover, those who have water baptism administered in the same manner and form, and are not baptized with this spiritual baptism, those have not this one baptism of which Paul here speaketh, and consequently are not true members of the body of Christ : because they are not by one Spirit baptized into one body. And, also, those who have this baptism, or desire to have it, must not refuse to be baptized with water, saying it is enough if we are baptised with the baptism of the Spirit: for it behooves us, in all things, to adhere to the doctrine of Christ and his apostles. And in this we have an example in the house of Cornelius ; when the Holy Ghost had fallen on all those who heard the word, Peter said, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord. (Acts 10: 44--48.)

And thus it is our aim and desire to adhere to the doctrine and institution of Christ and his apostles ; neither adding thereto, or diminishing therefrom : for Paul saith, If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt

minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. (1 Tim. 6: 3--5.) For, in consequence of some men not adhering to the pure doctrine of Christ, but teach doctrines according to the opinions of men, come divisions among those who profess themselves to be christians. And in that we have published this our Confession of Faith, it is not our object to differ in words with other denominations of Christians; but simply to point out what we believe to be the true and saving faith in Jesus Christ our Lord. And all those that do not agree with us in all points, we will not judge or condemn; and thus we desire others to do with us, that all things may be done with charity.

OF THE MODE AND PRACTICE OF
THE ADMINISTRATION OF BAPTISM.

If any person is desirous of entering into a covenant with God, by baptism, and thus to become a member of this our church, he manifests his wish and desire to the minister, who declares his will and intention to the church, charging her members, at the same time, to have an eye upon his life and conversation, to see if his fruits be good and meet for repentance: for here it is necessary to see fruits—not only leaves—or pretensions to experience.—Meanwhile he will be taught and instructed in

the principles of faith and religion, and the ordinances of the church, according to the doctrine of Christ, and his commandments, "Teach all nations." And thus, when he is instructed in the doctrine of Christ, his duty to God, his church, and its ordinances, and acknowledges that he is of *one mind* with the church, and its ordinances, its faith and practice; and desires to be baptized on his faith in the Son of God, which he manifests with the Church; the minister then again declares to the church his desire for being baptized, appoints a time for the administration of baptism, which, if it be found that he has brought forth good fruits and lived a pious life, will be administered: but if the contrary be shown, that he has brought forth evil fruits, by living in sin and impiety, the administration of baptism will be put off and delayed, and he earnestly warned of his danger, and exhorted to change his life, and bring forth fruits meet for repentance.— This is the manner in which members are received into the church, where a church is organized; but in places where there is no church, we proceed as time and circumstances will admit.

Now, when the rite of baptism is to be administered, the minister asks him that is to be baptized, Do you believe that there is one only true, eternal, almighty, and omnipotent God, who is the Creator of the heavens and the earth, with all visible and invisible things; so that all

things derive their existence, source and fountain, from him, and are upheld and governed by the power of his almighty word ; and that he alone is the true God, and that there is none besides him ? Do you also believe, that Jesus Christ is the Son of God ; the Saviour and Redeemer of the world ; who from eternity was with the Father, and in the fullness of time, was conceived by the Holy Ghost, born of the Virgin Mary, was crucified, dead, and buried ; who descended into hell ; the third day arose from the dead, ascended into heaven, and sitteth at the right hand of God, the Father, from whence he shall come to judge the quick and the dead ? And, do you also believe in the Holy Ghost, who proceeded forth from the Father and the Son, and with them in the divine essence is in unity of the eternal God, and who purifies and sanctifies the children of men, and leads them into all truth ?—Moreover, are you willing to submit yourself unto Christ and his doctrine, and to renounce the devil, the world, and your own carnal will, with all sinful desires and ungodly works, and to stand and strive for the truth of God till death ? And when each of these questions is, separately, answered in the affirmative by him that is to be baptized, he and the minister bend their knees before God, where the minister implores a blessing on the new convert ; after which the minister lays his hands on the convert's head, saying, 'Thou shalt be baptized

with water, for the remission of sins, upon thy acknowledged faith which thou hast acknowledged in the presence of God and these witnesses, in the name of the Father, and of the Son, and of the Holy Ghost. While the minister pronounces the three names of the Godhead, he pours the water on the head of him that is baptized; after which the minister reaches him his hand in the name of the church, saying unto him, Arise in newness of life: for like as Christ was raised up from the dead by the glory of the Father, even so thou shalt walk in newness of life; and shalt be acknowledged a member—a brother (sister) in the church of Christ, so long as thou dost not transgress, and abidest in the doctrine of Christ: for if thou continue in his word, then thou art his disciple indeed.

This is the substance of the questions and ceremonies used in the administration of baptism: and though the form of words are subject to variation, yet they all converge to the same meaning.

OF THE DUTY AND OBLIGATION

Of those who by Baptism entered into a Covenant with God, and were admitted into his Church; and what they have to observe.

In the first place, all those who have entered into a covenant with God by baptism, and thus were united to his church, are in duty

bound to keep, without violation, the covenant which they confirmed by baptism; and wherein they promised and engaged to love and serve the Lord, to walk in his commandments and to renounce the devil, the world, and their own carnal will. And thus having vowed a vow unto the Lord God, the holy One of Israel, they must not defer to pay it, by viewing it as a light matter of a temporal nature; but it must be looked upon by them as a matter of the greatest weight and moment—a covenant made with God, and not with man—and on the keeping of which depends the salvation of their immortal souls. And thus they must continue steadfast in keeping their vow: for those who break it are spiritual adulterers, and have lied unto God; and will be accounted as evil servants, whose portion will be appointed with the hypocrites. For even those who break their promise and contract with man are looked upon with contempt and displeasure, and are accounted as enemies, unfaithful and untrue: so, much more will those be under the displeasure of God, and accounted his enemies, who are unfaithful, and break their covenant with HIM, and do not pay the vow which they have vowed: as James saith, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4: 4.)

Farthermore must the young disciples con-

tinue steadfastly in the doctrine of Christ and the apostles, in fellowship, and in breaking of bread, and in prayers. And not forsaking the assembling of themselves together ; but to exhort one another, provoking unto love and to good works. And where it is necessary, to administer to the needy members of the good things of this life, to supply their temporal wants : for Paul has placed good works as a principal thing in the church, when he saith, 'This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. (Tit. 3: 8.)—'They must also be honourable and upright in all their dealings with men, taking no advantage of any, and walking wisely with those who are without ; avoiding foolish talking and jesting, which are not convenient ; and all manner of corrupt communication should not proceed out of their mouth ; but their speech must be with grace, seasoned with salt, that they may know how to answer every man : and thus giving no offence to any, be they either within or out of the church. And, moreover, as all are free in Christ, they must take no part in slaveholding, or in trafficking with them in any wise. Neither should any members exalt themselves above the others, but in lowliness of mind let each esteem other better than themselves. And thus not aspire after prece-

dence, and to be called lord and master, which our great Lord and Master teaches us not to do, when he saith, But be not ye called Rabbi, for one is your Master, even Christ ; and all ye are brethren ; and call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. (Matt. 23: 8--11.) Likewise, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant. (20: 25--27.) From these scriptures we learn that it is unbefitting for members of the Church of Christ, to salute one another with the appellation of lord and master ; but rather, as being *brothers* and *sisters* in Christ, and members of his body, the church, they should use *that* name ; and as members of one body serve one another. For the church is the body of Christ, whose members must be subject one to another, and all the members thereof are necessary, so that one cannot say, I have no need of thee, for God hath tempered the body together, having given more abundant honor to that part which lacketh, that there should be no schism in the body, but that the members should have the same

care one for another. Therefore, all the members of the church should be united together in love, and not speak evil of one another ; and should any member be wounded, by falling into sin, his fall should not be exposed to the world, but the healing balm should, in such cases, be applied, which Christ hath commanded to be used, when he saith, If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. (And if this be the case, it should not be mentioned any farther.) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established ; and if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. (Matt. 18: 15, 17.)

This ordinance is of the highest importance to be observed by all the members of the church, that the bond of love be not broken : for charity should be predominant in all our actions in the Church of God, as it is the characteristic whereby all the disciples of Christ are to be known, and is one of the greatest commandments of the Lord. For when Christ was asked of his disciples, Which is the greatest commandment in the law ? he said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matt. 22: 36, 40.) And this commandment of love, Christ earnestly inculcated to his disciples, saying, These things I command you, That ye love one another. (John 15: 17.) This is my commandment, That ye love one another, as I have loved you. (v. 12.) Moreover, the apostle Paul places charity above all the other christian graces, when he saith, Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing....Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.....And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. 13: 1, 2, 3-8-13.) God is love; and he that dwelleth in love, dwelleth in God, and God in him. For love is of God; and every one that loveth is born of God, and knoweth

God. He that loveth not, knoweth not God. And, If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also. (1 John 4.) The grace of our Lord Jesus Christ be with you all.

[The three foregoing pieces were also written by PETER BURKHOLDER, and from his German manuscript were translated into the English language]

EXTRACT

FROM THE

C A T E C H I S M ;

Being instructive lessons, drawn from the Word of God, for young disciples ; in question and answer.

Question 1. What is the motive by which you were brought to desire to be baptized, and thus to be united with believers in the church of God ?

Answer. I am pressed in my mind, by faith in the word of God, to renounce the world with all its sinful lusts ; and to submit to my Lord and Saviour Jesus Christ, to live unto him, and to obey him in his word, to my soul's salvation:

Q. 2. How, or by what means, was this impression made on your mind ?

A. By the will of God, according to his good pleasure, which was announced to me by the preaching of his holy word, wherein is revealed the laws and commandments of Christ, the which I must, by faith, receive and keep.—John 14: 21.—Matth. 19: 17.

Q. 3. Do you then hope to be justified and saved by your good works, in keeping the commandments of Christ ?

A. No: by our good works we cannot gain

heaven, or merit eternal blessedness: but it is by grace that we are saved, through faith, and that not of ourselves: it is the gift of God.—Eph. 2: 8.

Q. 4. Whereunto, then, do good works, and the keeping of the commandments of Christ serve?

A. By good works we show forth and manifest our faith in Jesus Christ: for obedience to the commandments of God, wrought by love, is the *light* and *life* of faith; and without which, faith is dead. James 2: 20.

Q. 5. How, or by what means are we justified before God?

A. We are justified before God, in and through Jesus Christ alone; of whose righteousness we must be partakers, by faith which worketh by love. Gal. 5: 5, 6.

Q. 6. What is true faith?

A. It is a sure knowledge, and evidence of the truth, of all that is revealed to us in the holy Scriptures; and an humble reliance that remission of sins, justification, and eternal life are freely given unto us of God, through Jesus Christ our Lord. Eph. 2: 8.—Heb. 11: 1.

Q. 7. What, or in whom, do you believe?

A. I believe in God, the Father, the Son, and the Holy Ghost.

Q. 8. How do you believe in God the Father.

A. I believe that HE is One only, eternal, almighty, omnipotent and righteous God; who

is the Creator and preserver of the heavens and the earth, with all visible, and invisible things.

Q. 9. How do you believe in the Son?

A. I believe that he is Jesus Christ, the Son of the living God; our Saviour and Redeemer, who was from eternity with the Father, and in the fulness of time, was sent into the world, conceived of the Holy Ghost, born of the Virgin Mary, suffered for us under Pontius Pilate, was crucified, dead and buried; who descended into hell, and the third day arose from the dead, ascended into heaven, and sitteth at the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead.

Q. 10. How do you believe in the Holy Ghost?

A. I believe that the Holy Ghost proceedeth forth from the Father and the Son, and is comprehended in the essence and unity of the eternal God: therefore I believe in God the Father, and the Son, and the Holy Ghost, as being one only true and living God. Moreover, I believe and acknowledge that there is a holy, general, christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

Q. 11. What do you acknowledge of the christian church, or church of God?

A. I believe and acknowledge, by faith, that there is a church of God, which the Lord Jesus

Christ purchased with his own blood, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church. Ep. 5: 26, 27.

Q. 12. In what does the church of God consist?

A. The church of God consists in a number of persons, who, by faith in Jesus Christ, have renounced this sinful world, and have obediently submitted themselves under the doctrine of Christ, henceforth not to live unto themselves, but unto Christ; and in humility to show forth in their life and conversation christian virtues, by keeping the commandments and ordinances of Christ: and such are members of Christ, and heirs of eternal life.

Q. 13. How, or by what means is the church of God sustained?

A. By the preaching of the holy gospel, and the teaching of the Divine Spirit. And for the ministration of which, teachers and ministers will be chosen by the church. Eph. 4: 11, 12.

Q. 14. By whom is the church authorized to choose her teachers and ministers?

A. I acknowledge, that according to the practice of the apostles of Christ, the church of God is authorized, by him, to choose her teachers and ministers; that thereby the body of Christ, his church, be built up, edified and sustained. And thus the choice of teachers and ministers must be made according to the ex-

ample and pattern of the holy apostles. Acts 1: 15--26.—Tit. 1: 5-9.

Q. 15. Whence came the ordinance of deacons, or overseers of the poor?

A. Of choosing deacons, or overseers of the poor, we have an example in the Acts of the apostles, where we find that, When the number of the disciples was multiplied, the apostles called the multitude together, and commanded them to look out among them seven men of honest report; full of the Holy Ghost and wisdom, whom they appointed over this ministration. After which example the church continues to appoint deacons that the free gift of charitable members be duly distributed among the proper objects of charity; that thereby the poor and necessitous members of Christ be relieved. Acts 6: 1-6.

Q. 16. How, and in what manner, are the members of Christ incorporated into his visible church?

A. By the ordinance of christian baptism; which is administered to them, on the confession of their faith, repentance, and sorrow for their sins: hereon they are baptised in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28: 19.

Q. 17. What is baptism, properly?

A. I acknowledge that baptism is an external ordinance of Christ, and a sign of a spiritual birth of God; a putting on of Christ, and an entering into his visible church: also an ev-

idence that we have entered into a covenant with him.

Q. 18. Of what advantage is baptism?

A. Baptism denotes true faith—a washing away of the sins and impurities of the soul, by the precious blood of Christ—namely, the remission of sins, whereby they have comfort of eternal blessedness, through Jesus Christ, whom they have put on by baptism. Gal. 3: 27.

Q. 19. Whereunto are the members of Christ in duty bound by baptism?

A. The members of Christ are in duty bound by baptism, to bury their past sins into the death of Christ, and to be united to him in obedience, to walk in newness of life, to follow him according to his will, and to do whatsoever he hath commanded.

Q. 20. What is the Lord's Supper?

A. I confess that the Lord's Supper is an outward ceremony or rite, instituted by Christ, for believers, with bread and wine, by the participation of which they are to show forth and announce the sufferings and death of the Lord, and thus keep it in remembrance of him. 1 Cor. 11: 25.

Q. 21. Whereunto does the partaking of the Lord's Supper serve?

A. By the participation of the Lord's Supper is brought to our remembrance, and set before our eyes, how the holy body of Christ was offered up on the cross, and his precious blood

shed for us, for the remission of our sins.

Q. 22. What benefit and advantage is there in the partaking of the Lord's Supper?

A. We thereby manifest and show forth our simple obedience to Christ, our Redeemer and Saviour, which has the promise of eternal blessedness. Moreover, we are thereby assured, by faith, of the communion of his body and blood; being comforted, that by his sufferings and death on the cross, he has made full atonement for our sins.

Q. 23. Is Matrimony also an ordinance of God?

A. Yes: marriage was instituted by God himself, in Paradise, with Adam and Eve. Gen. 1: 28.

Q. 24. For what purpose is marriage instituted?

A. For to multiply, and to replenish the earth with the human family; also, to avoid fornication, every man shall have his own wife, and every woman have her own husband. 1 Cor. 7: 2.

Q. 25. How must marriage be entered into so as to be in accordance with the institution and ordinance of God?

A. Such persons as are not too near of kin, may, with ardent prayer to God for his blessing, and in dependance on him, enter into a state of marriage, and therein seek to live a christian life; yet so, that a member of the Church of Christ take to him to wife, a sister of the same

faith with him, and a member of the Church of Christ. —2 Cor. 6: 14--16.

Q. 26. Is it then not permitted that a member of the Church of Christ be joined in matrimony with one who is not a member of the church, and consequently not of the same faith and doctrine with him?

A. No, it is not permitted according to the word of God; and those who are thus joined with unbelievers act contrary to the doctrine of the apostles, and the law of God. 5 Mos. 7: 3, 4. 2 Cor. 6: 14--16.

Q. 27. Can the bonds of an orderly regular marriage be broken for every cause?

A. No: for they are united and bound together with ties of the most tender obligations and engagements, so that in no case they may part asunder, except it be for the cause of fornication. Matth. 5: 32.

Q. 28. What is your acknowledgment of the power of government on the higher powers?

A. I acknowledge, according to the testimony of the holy scriptures, that kings and governments are instituted and ordained of God, for the welfare and general good of the land and community; and that whosoever resisteth the power, resisteth the ordinance of God. Therefore we are in duty bound to fear, honour, and obey the higher powers in all things that do not militate against the word of God; also to pray to God in favor of their support. 1 Tim. 2: 1, 3.—Rom. 13: 1--7.

Q. 29. Is it permitted to swear an oath, in any case ?

A. No, we are permitted to swear in no case : for though the fathers of the Old Testament were permitted, yet our Lord Jesus Christ in bringing in the New Testament, has, in plain terms prohibited it ; which, in like manner is prohibited by the apostle James. But, notwithstanding, our words yea and nay should, and must be strictly consistent with truth, and without hypocrisy, prevarication or dissimulation, so that our neighbour thereby be not injured or defrauded. Matth. 5: 33-37.—James 5: 12.

Q. 30. Are we permitted to take vengeance?

A. No : although it was, in some cases, permitted under the old Testament ; yet it is contradicted in the new Testament by Christ, and the apostle Paul ; and therefore we have no right to avenge ourselves, but in meekness to do good to our neighbours ; yea, also to our enemies. Matth. 5: 38.—Rom. 12: 19, 20.

Q. 31. If a member of the church is by misdeeds fallen into sin, how is he to be dealt with?

A. I confess, that according to the doctrine of Christ and his apostles, correction and ecclesiastical discipline must be administered and maintained among believers ; so that the stubborn, and those who have committed gross sins, according to the works of the flesh, and thereby have departed from God, be also endured no longer in the communion of believers ;

but that they be corrected, for their amendment, of all, that the others also may fear.—Matth. 18: 15--18.—Isa. 59: 2.—1 Tim. 5: 20.

Q. 32. How are we to behave ourselves in relation to those that are excommunicated from the church?

A. According to the doctrine of the apostles, all the true members of Christ must withdraw themselves from those impenitent sinners, who are for their sins excommunicated, and must have no spiritual communion with them: unless in the event of an opportunity to exhort them, charitably, to arise from their fall, and return to Christ and live. Rom. 16: 17.—2 Thess. 3: 14, 15.

Q. 33. How long must we avoid to have any intercourse with such persons as are put out of the church?

A. So long, till they, by true repentance, return from the evil of their ways—manifest godly sorrow for their past sins, and earnestly desire to be reunited in communion with the church. When this change is manifest they will, by ardent prayer to God, be received again into the church. 2 Cor. 2: 6.

Q. 34. What is your belief concerning the coming of Christ, and the resurrection of the dead?

A. I believe that Jesus Christ, our Head and Saviour, in like manner as he visibly ascended into heaven, will come again from heaven in power and great glory, with a shout, with the

voice of an archangel, and with the trump of God : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation : for we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 1 Thess. 4: 16.—John 5: 28, 29.—2 Cor. 5: 10.

Q. 35. Since your confessions and acknowledgments are in accordance with the doctrine of Christ and his apostles, you will be asked, lastly, Whether you are willing and inclined to submit yourselves wholly to the will of your Redeemer and Saviour Jesus Christ ; and to deny yourselves, and all sinful lust ; and to strive, through the grace of God, by true faith and in meekness of heart, to live a pious godly life, in all holy conversation, according to the commandments of God ?

A. Yes.

To this is heartily wished the Grace of God, and his rich blessing, through the power of the Holy Spirit to salvation. And to Him, the triune God, be honor and glory for ever and ever. Amen.

ON PREDESTINATION.

The following remarks, on Predestination, were written by **PETER BURKHOLDER**, at the request of some of his friends, and were also translated into the English language.

Inasmuch as there is such a diversity of opinion among the different denominations of Christians, concerning man's free will, I would, with the help of God, and his grace, endeavor to set forth our belief, according to the word of God, on this subject. And although this subject is treated in the ninth and tenth articles of our Confession of Faith, namely, of the free will of man, and of election and reprobation, where the doctrine is maintained, that it is in the power of man, according to his free will, to choose what is good and to reject what is evil; or, to choose what is evil and reject what is good. But, as many object to this doctrine, by reason of the word of God, quoted by the apostle Paul, and the apostle's own words, where it is said, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion: so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," (Rom. 9: 15, 16.) it will, perhaps, be productive of some good, to make some farther remarks on this subject. And,

In the first place, the above quoted words, "I

will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," must be well examined, and proved what is the meaning of them : and, to understand them in their proper meaning, and the apostle's drift in quoting them, we must compare them with many passages of his epistle to the Romans. And in doing this, we will examine the apostle's meaning in the twenty-eighth verse of the first chapter of this epistle, where he says, And even as they did not like to retain God, in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient : and these words give us a key which will open to us many passages of this epistle : for here we find that, because they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Now, had they been willing to retain God in their mind, God would have had mercy and compassion on them : but as they rejected the knowledge of God and spurned him, he also rejected them, and gave them over to hardness of heart.

Moreover, in the 3d and 4th chapters of this epistle, the apostle Paul speaks of the works of the law, whereby no flesh shall be justified, but for which the Jews were so very zealous ; as they still sought their justification by the deeds of the law, yet could not thereby be justified. And as the Romans were gentiles, the apostle wrote unto them, in this epistle, testifying that

a man is not justified by the deeds of the law, but by faith in Jesus Christ. (3: 28.) Here Paul teaches and encourages the Gentiles, that, notwithstanding they have not the law, yet they have equal access to the salvation by Christ with the Jews; testifying, that God is not the God of the Jews only, but also of the Gentiles. (3: 29.) For the general tenor and drift of this epistle is of the calling and election of the Gentiles, by faith in Jesus Christ, and of the rejection of the Jews, who go about to establish their own righteousness, for which they were very zealous as the apostle saith, For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.— (10: 2--4. Now, upon such ignorantly zealous Jews, who *will* and *run* to establish their own righteousness, contrary to the counsel of God, is the above passage of Paul's applicable, when he saith, "So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." For the Jews, with all their *willing*, and *running*, and compassing sea and land to make proselytes, they did not attain the righteousness of God; as God was not pleased to extend his mercy and compassion unto them, because they rejected his counsel, and

sought it not by faith, but by the works of the law ; and thus they stumbled at the stumbling stone and Rock of offence. (9: 31, 32.) This Rock is Christ, on whom the Jews would not believe ; but the Gentiles, which followed not after righteousness, have attained the righteousness, even the righteousness which is of faith : because they sought it not in the works of the law, but by faith in Jesus Christ, that justifieth the ungodly ; and therefore their faith is counted for righteousness. And hence, these are they on whom the Lord will have mercy and compassion, because they did the will of God, and sought him by faith in his own appointed way.

And thus it is in relation to our present condition : if we begin a thing, and go on with it according to our own mind and will, and contrary to the word and will of God, we may *will* and *run*, as we may, to our utmost ability, yet will God not have mercy nor compassion ; but if we do according to the word and will of God, he will be pleased to have mercy, and compassionate us. Of this we have an example of Pharaoh, and the children of Israel : for the children of Israel went out of the land of Egypt according to the commandment of the LORD ; and the Lord was with them on their journey, and with signs and wonders led them on : but Pharaoh, who in direct opposition to the word and will of God, pursued after the children of Israel, to destroy them, was himself, with all

his host destroyed, without having any mercy or compassion shown them from the LORD : and this was done because Pharaoh would not obey the voice of the LORD, to let Israel go : consequently, because "HE DID NOT LIKE TO RETAIN GOD IN HIS KNOWLEDGE." For, when Moses and Aaron were sent with the message of the LORD to Pharaoh, and told him, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. Pharaoh said, Who is the LORD, that I should obey his voice, to let Israel go? I know not the LORD, neither will I let Israel go. (Ex. 5: 1, 2.) Now, because Pharaoh would not obey the message of the LORD, by Moses and Aaron, but hardened his heart against the God of heaven, he was given over to a reprobate mind, to do those things which are not convenient. And thus his heart was hardened by his own obduracy, to pursue after Israel to his own destruction.

Now in adverting to the words of the apostle, and his quotation from the old Testament, where he saith, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," (Rom. 9: 16--18,) we

must, with this passage, compare the following scriptures, in order to find who they are on whom the Lord will have mercy, and also they whom he will harden. And here we find, as said above, that they who did not like to retain God in their knowledge, God gave over to a reprobate mind; and thus their hearts were hardened: because they hardened their hearts against the counsel of God: as the apostle saith, Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath unto the day of wrath, and revelation of the righteous judgment of God. (Rom. 2: 4, 5.) Moreover, as the Holy Ghost saith, To day if you will hear his voice, harden not your hearts. (Heb. 3: 7, 8.) From these scriptures we see, that men themselves harden their hearts against the counsel of God, and his Holy Spirit, when He, by his goodness, would lead them to repentance: for when the Holy Spirit counsels men to repent, He will not harden their hearts against it: neither will God harden the hearts of any but those who have hardened their hearts against him, his counsels and his ways, through the deceitfulness of sin; as the apostle saith, Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin. (Heb. 3: 13.)

Hence, it is highly necessary for us to stand

upon our guard, and watch ! lest our hearts be hardened against God, through the deceitfulness of sin. But let us hear and obey the voice of God, and the dictates of his divine Spirit, to be by him led in the path of wisdom and truth.

Farthermore, as predestinarians hold forth the doctrine that God, by his unchangeable decrees, has, from eternity, elected and chosen a part of mankind to be heirs of eternal glory, and by the same decrees he has reprobated and doomed the other part to eternal and unavoidable woe and misery : and as they ground this doctrine partly on the above quoted words of the apostle, (which we have in some measure explained,) and also on the type and figure represented by Jacob and Esau ; of which we will, by the grace of God, therefore endeavor to give a farther explication, as follows :

As God is omniscient, and knew, from eternity, all future events, he has by figures and types represented what would come to pass.— And herein Jacob and Esau were striking types : Esau being a type of the old dispensation, as the Jews, with their laws and ceremonies, and Jacob a type of the new-dispensation, as the christians, with the gospel and its privileges. For, when Esau and Jacob were born, Jacob's hand took hold on Esau's heel ; Esau's heel denoting the end of the law with its ceremonies, and the hands of Jacob the beginning of the gospel dispensation ; and in like manner

as Esau was the first born, so also was the law introduced before the gospel : and as the children struggled together before they were born, even so did the stubborn and unbelieving Jews struggle and strive against the gospel—stumbling against the Stumbling-stone and Rock of offence. (Rom. 9: 32, 33.) Moreover, as Esau was red all over, like an hairy garment, may denote the rigour of the law, and also the rough, rude and unsubdued nature of the old man, in his natural birth. And that the elder shall serve the younger, may imply, that the law is subservient to the gospel. For the apostle Paul compares the law with Agar, the bond-maid of Abraham, saying, It is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh ; but he of the free-woman was by promise. Which things are an allegory : for these are the two covenants : the one from the the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (Gal. 4: 22–25.)

And farther, Paul speaks of Esau and Jacob saying, (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved,

but Esau have I hated. (Rom. 9: 11--13.)—Now this is somewhat hard to understand; and those that do not view the case of Esau and Jacob in the light of a spiritual and emblematical representation, may greatly err, inasmuch as these words seem to import, 'That according to the purpose and determination of God, he had chosen the one, and rejected the other, without respect to their merit and future conduct, and therefore there would be no room given for the rejected to gain the love and favor of God, though he might earnestly seek it? and thus might the inference be drawn, that God is unrighteous! which question the apostle also asks, when he says, What shall we say then? Is there unrighteousness with God? God forbid. (v. 14.) Yea, although we cannot trace God in his foreknowledge and providence—though his dispensation may be dark and mysterious—He is righteous in all his ways.

Now in that God saith, Not of works, but of him that calleth it was said unto her, 'The elder shall serve the younger, He gives us to understand, that the Jews sought their righteousness and justification by the works of the law, and whereby they could not attain to the righteousness which is acceptable with God: but as the *called*, by the grace of God they must obtain it through the gospel, by faith in Jesus Christ. For it pleased God that man's eternal blessedness should be of grace, and not of works; that all the glory, honor and praises of our salvation

be to the Lord, and that no flesh glory in his presence.

Likewise, when it is said, Jacob have I loved, but Esau have I hated, it is thereby typified, that the love of God was manifested to us, in the gospel, and not in the law : because the law worketh wrath ; (Rom. 4: 15.) and the wrath and displeasure of God, under which man had fallen, could not be appeased and reconciled by the law, and therefore it is hated. But in Christ Jesus, and his glorious gospel, is grace and truth ; the wrath of God pacified, and the enmity slain, as the apostle saith, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; having abolished in his flesh the enmity, even the law of commandments contained in ordinances : for to make in himself of twain one new man, so making peace. (Eph. 2: 14, 15.) This is the love of God, which is prefigured in Jacob. And in like manner as Esau despised and sold his birthright, whereby was prefigured the birthright to the promised inheritance of the heavenly Canaan, through the atonement of the Saviour Jesus Christ, the eternal and only begotten Son of God ; which promise was made to the Jews, as the elder brother ; but as they despised this promised inheritance through the Redeemer, and rejected the Son of God, they thus sold their birthright to their younger brother, the Gentiles, who believed on Christ, and thus inherited the promised

blessing, in preference to the unbelieving Jews: as it is written, And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last. (Luke 13: 29, 30.)

Moreover, as Esau could not obtain the blessing by his weapons, the quiver and bow in hunting venison; so also could not the unbelieving Jews obtain the gospel blessings by their zeal for the works of the law, and their carnal ordinances. And as Jacob inherited the blessing, so have all the believers in Christ obtained the blessing, and are blessed with all spiritual blessings in heavenly places in Christ. (Eph. 1: 3.) Therefore it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Now let us consider well, whether, from the emblematical representation of Esau and Jacob; and the words, "Jacob have I loved, but Esau have I hated," the inference can be drawn, that God has, from the creation, chosen and elected a part of the human family to be heirs of eternal life, glory, and happiness, while he has doomed and reprobated the others to eternal death, pain and misery! No, that be far from that GOD, who is righteous in all his ways.

For, notwithstanding the Law, wherein God manifested his *hatred of sin*, and which was prefigured by Esau, whom he hated, and by

the works of *which*, the sinner could not be justified, and obtain the favor of God ; for, By the deeds of the law, there shall no flesh be justified in his sight ; (Rom. 3: 20.) yet God did not hate the penitent sinner, who was under the law and kept it ; but by the law, and its sacrifices, pointed him to the all-atoning LAMB, Jesus Christ, and his glorious gospel, by which is manifested his love to sinners ; and which was prefigured by Jacob, whom he loved : and by which ALL are called, and invited to the gospel feast ; as may be seen in many passages and parables in holy writ ; but the fewest number received the call : hence it is written, For many are called, but few are chosen. (Matth. 22: 14.)

But here let us examine, what is the cause that but few are chosen ? Is it not, because they *will not* obey the call, and come ? For the invitation was as urgent to those who did not come, as to those who came ? and even those who were *first bidden*, refused to come : for when the Lord sent out his servants at supper-time, to say to them that were bidden, Come, for all things are now ready, (Luke 14: 17,) they all with one consent began to make excuses, and refused to come. These were of the house of Israel : and when all things were made ready, and they were bidden to come, and came not, was it not because they *would not come*—and not because they were not invited, and could not ? Now when this was

shewed unto the Lord, he said to his servants, Go quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. (14: 21--23.) The highways and hedges may denote the whole world; and this accords with the commandments given to the apostles, by our Lord Jesus Christ, when he ascended to heaven, saying, Go ye into all the world, and preach the gospel to every creature. (Mark 16: 15.) This call extends to *all*—both Jews and Gentiles—all nations, of every language and tongue—free grace for all those who *will come* and accept it. Now if the greater part are reprobated and rejected, why are they all called? Our Lord exclaims, over that great and populous city Jerusalem, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matth. 23: 37.)

From these scriptures, and the following, it is plain and evident, that it is in the **FREE WILL** of man to accept the call and invitation of the gospel, and come to Christ and live: or to reject it and perish: for it is the will of God our Sa-

viour, that all men should be gathered under the wings of his mercy and be saved, and come to the knowledge of the truth. (1 Tim. 2: 4.) This is evidenced by many passages in holy writ. For God has no pleasure in the death of the wicked, as he saith by the prophet, Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? (Ez. 33--11.) Also saith Peter, The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Pet. 3--9.) Moreover, Moses saith, See I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other Gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life and death,

blessing and cursing : therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life. (Deut. 30: 15-20.) Likewise Joshua saith to Israel, Now therefore fear the LORD, and serve him in sincerity and in truth ; and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell : but as for me and my house, we will serve the LORD. (Josh. 24: 14, 15.) Behold, saith the Spirit, I have set before thee an open door, and no man can shut it. (Rev. 3: 8.)—Also, The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come : and whosoever will, let him take the water of life freely. (22: 17.)

Now, if God declares with an oath, That he has no pleasure in the death of the wicked ; and that he is not willing that any should perish, but that all should come to repentance ; and if he sets before them life and good, and death and evil, and commands them to love the LORD their God, to walk in his ways, and to choose life ; and Joshua, after exhorting the

people to fear the LORD, and serve him, and to choose for the best, says, As for me and my house, we will serve the LORD:—moreover, if a door is set open that no man can shut—and if the bride and the Spirit say, Come. If all that hear say, Come, — if all that are athirst shall come, and if whosoever will may come and take the water of life freely,—can it yet be said, that God—that Holy, Just, and Good God who is no respecter of persons, (Acts 10: 34,)—should, in his foreknowledge, have reprobated and abandoned some of his rational creatures—unavoidably on their part—to eternal death and misery!! Would it not be inconsistent with the above scripture texts, and in opposition to them? And, moreover, would it not be inconsistent with the divine attributes?

Farthermore, That Christ Jesus, by his sacrifice and blood, has made atonement for the sins of the whole world, is clear and evident from the following scriptures: for Paul saith, Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. (Rom. 5: 18.) And John saith, That we have an Advocate with the Father, Jesus Christ the righteous: and he is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1 John 2: 1, 2.) Moreover, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the

Propitiation for our sins.—And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. (4: 10–14.) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1 Pet. 2: 24.) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. (3: 18.) And when John saw Jesus coming unto him, he saith, Behold the Lamb of God, which taketh away the sin of the world. (John 1: 29.) The Samaritans said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. (4: 42.) God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. (2 Cor. 5: 19.) Thus we see that full atonement is made for the sins of the whole world; and that a door of free grace is open for ALL who will come, and accept it, by faith in Jesus Christ.

But, nevertheless, we also believe and acknowledge that, according to the holy scriptures, God has his elected and chosen people, who are known to him, and whom he hath chosen in Christ Jesus, before the foundation of the world. For Christ saith, For there shall arise false christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive THE

VERY ELECT. (Matth. 24: 24.) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (John 15: 16. Also the apostle saith, And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (Rom. 8: 28-30.) Again he saith, According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—(Eph. 1: 4-7.) Moreover, it is said, that, These that are with the Lamb, are called, and chosen, and faithful. (Rev. 17: 14.)

Here let us examine the reason, why some are elected, called and chosen, while others are hardened in sin, and reprobated? And by thus examining, will we not find, that it is

owing to their own *willingness* or *unwillingness*, in receiving the message of peace to their souls? For the apostle saith, Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.— And ye became *followers of us, and of the Lord*, having *received the word* in much affliction, with joy of the Holy Ghost. (1 Thess. 1: 4–6.) For this cause also thank we God without ceasing, because, when ye *received the word of God* which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe. For ye, brethren, *became followers of the churches of God* which in Judea are in Christ Jesus. (2: 13, 14.) Then they that *gladly received his word* were baptized, and the same day there were added unto them about three thousand souls. (Acts 2: 41.) And the people with one accord *gave heed unto those things which Philip spake*, hearing and seeing the miracles which he did.....But when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (8: 6–12.) And when the Gentiles heard this, they were glad, and *glorified the word of the Lord*: and as many as were ordained to eternal life *believ-*

ed. (13: 48.) I press towards the mark for the prize of the high calling of God in Christ Jesus, saith the inspired apostle. (Phil. 3: 14.) And Peter saith, Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall. (2 Pet. 1: 10.)

Now does it not appear evident, from the foregoing scriptures, that all those who gladly and willingly receive the word, believe in Christ, keep his sayings and follow him, are they that are the called, the elected, and the chosen? They press toward the mark for the prize of the high calling of God in Christ Jesus—Give diligence to make their calling and election sure—And thus “The kingdom of heaven suffereth violence, and the violent take it by force.” (Matth. 11: 12.)—Yea, they are elected and chosen, because they obey the voice of the Lord, hear his sayings, and do them: Fight the good fight of faith, and lay hold on eternal life. And thus Christ is the author of eternal salvation unto all them that *obey him*. (Heb. 5: 9.)

And on the other hand, those that are hardened and reprobated, are they who reject the offered grace and spurn it, as the apostle Peter saith, For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. (2 Pet. 3: 5.) And this is the condemnation, that light is come into the

world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-
proved. (John 3: 19, 20.) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.....And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. (Rom. 1: 21--28.) And with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth, THAT THEY MIGHT BE SAVED.* And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned, who *believed not the truth*, but had *pleasure in unrighteousness.* (2 Thess. 2: 10--12.) But unto them that are contentious, and *do not obey the truth*, but *obey unrighteousness*, indignation and wrath. (Rom. 2: 8.)

Here, also, does it not appear plain and evident, from the foregoing scriptures, that these, and these only, are hardened and reprobated who harden themselves, and are wilfully ignorant of the knowledge of God and his ways?—who love darkness rather than light?—who *will not* retain God in their knowledge?—who *will not* receive the love of the truth and be saved, but spurn the knowledge of God and his grace from them, and persist in their obstinacy and impenitency on the road down to eternal

ruin? for, He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. (Prov. 29: 1.)

Lastly, some may yet object and say, that, according to the words of the apostle Paul, "For it is God that worketh in you both to will and to do of his good pleasure," (Phil. 2: 13,) that man can do nothing towards his soul's salvation, but that all is from the Lord whether he be saved or lost? But by the words of Paul we understand that God graciously operates on the minds of men, by the preaching of the word and the influence of the Holy Spirit, to produce in them a willingness, without any restraint, to come to the Saviour and seek their soul's salvation; and this seems to be intimated by the apostle in the preceding and succeeding verses, where he says, Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.....Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. (12: 16.)

But here it should be noticed, that to this willingness which is produced in the minds of men by the means of grace, as said above, the carnal mind is enmity; and upon this carnal mind, the adversary of souls operates to produce an unwillingness to obey the call and voice of the Lord, and to walk in his ways: Here man is brought into a strait, as there are now,

as it were, two opposite natures within him, namely, the inward man, and the natural man; and these are differently wrought upon, and produces a continual warfare. Of this the apostle saith, I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man : but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Rom. 7: 21--23.) Again he saith, For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that you cannot do the things that you would. (Gal. 5: 17.) Hence Paul asks, Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness?—(Rom. 6: 16.) And Peter saith, For of whom a man is overcome, of the same is he brought in bondage. (2 Pet. 2: 19.) In this conflict is set before us, as Moses set before the children of Israel, LIFE and DEATH—blessing and cursing—therefore let us choose life. Let us fight the good fight of faith, lay hold on eternal life; whereunto we are called, and thus let us give diligence to make our calling and election sure; that we may obtain the crown of righteousness, which the Lord, the righteous Judge, shall give at that day, unto all them that love his appearance. (2 Tim. 4: 8.)

A FEW RETROSPECTIVE REMARKS OF THE TRANSLATOR.

When I was called on, by my brethren, to undertake the translation of the foregoing pages, from the German language, in which that part which contains the articles of our Confession of Faith has for several centuries been in print, I thought, from a firm persuasion that many excellent passages of gospel truths were contained therein, that it might be useful, and conducive to the benefit of the church of Christ, by reflecting more light on some controverted points in holy writ. And as our creed has never fully appeared in the English language, we were often misrepresented—wrong and unfavorable ideas were taken up concerning our church—misconstructions were made by comparing us to others, whose leading principles differ materially with ours. And moreover, as we hold with adult baptism, and several pamphlets have recently been issued from the press, in our section of country, in the English language, wherein is maintained the doctrine of infant baptism, with which we cannot hold, though our mode in administering it is also by sprinkling or pouring, it was thought to be a duty incumbent upon our church, to maintain the scriptural ground of our mode and practice which is contained in

our Confession of Faith, by a publication of it in the English language.

And as this is done not with any intention of reflecting censure, or bearing on the feelings of our fellow christians of other denominations and branches of the church of Christ ; I thought it to be in perfect accordance with Christian duty, to lend my feeble aid, by engaging in the translation of the work, notwithstanding my humble qualification for an undertaking of this kind ; and which would require profound erudition, to bring out a fluent English translation, from so ancient a German copy as the one from which the pages of our Confession of Faith are translated ; and also from the manuscript written by our beloved pastor, whose profession, as a writer, is but humble. Consequently the pious reader, it is hoped, will consider the difficulties under which a translator must have laboured, under these circumstances : inasmuch also, as it is an acknowledged fact, "That the *best* scholars have found it difficult to write with perspicuity and simplicity with a German model before them." Moreover, several noted errors have also escaped notice at the press ; owing I presume, to the unsettled state in which the printing establishment was during a part of the time in which this work was in press.

And furthermore, as I profess to be a member of this church, and hold with the general system of our Confession of Faith as being ge-

nuine ; with the exception of a few things therein maintained, and phrases used,—it is a duty which I owe to my own feelings, to make a few remarks concerning the present situation of our church. For, while engaged in translating the foregoing pages, how often did my heart burn with a desire that our life and conversation were in accordance with the scripture truths which we pretend to maintain. But, however scriptural our Confession of Faith may be, it is a lamentable fact that our church, especially in some parts of the country, has degenerated very much, and fallen from her primitive and former practical purity, and Christian graces. Where is now the love of the brethren and disciples of Christ, which He so warmly inculcates, and whereby His disciples are to be known ? Where that holy zeal for keeping the commandments of Christ and promoting the cause of his church ? Where that holy walk and conversation with which we should adorn the doctrine of his gospel ? Where is that light which should shine forth from our good works, as a city that is set on a hill cannot be hid ?—(Matth. 5: 14--16.) How is her silver become dross, and her wine mixed with water ? (Is. 1: 22.) But with these reflections we would not give pain to those true members of our church, who are the salt of the earth ; and who are often the most retired, hidden, and obscure ; pressing onward in the narrow path of life, and praying in secret, that they may be rewarded

openly : of whom, we trust, there is still a greater number than would appear to a superficial observer.

Now concerning the members of different branches of the church of Christ, who agree in the fundamental and principal parts of the doctrine of the Bible, yet differ in some external things of minor importance ; is it not too often the case that between *them* there is too much opposition and party spirit manifested ? And while one denomination is sowing the good seed of the word of God, and confirming believers in the faith of Jesus Christ, others of a different opinion, and too often from selfish and sinister motives, and to increase the number of their own party, sow the seeds of discord, and extend their influence to destroy the good seed thus sown, and eradicate its growth from the heart. How much good would result, if all the different denominations, who agree in the fundamental principles of christianity, would lay aside their disputes about external things of minor importance—and uniting together to promote the redemption of Christ, by the spread of his glorious gospel, and the extension of his kingdom from shore to shore ?—That the good LORD grant, that believers be united in the bonds of charity, and thus labour together, till the earth be filled with the knowledge of the glory of the LORD, as the waters cover the sea, (Heb. 2: 14,) is the ardent wish of

May 19, 1838.

THE TRANSLATOR.

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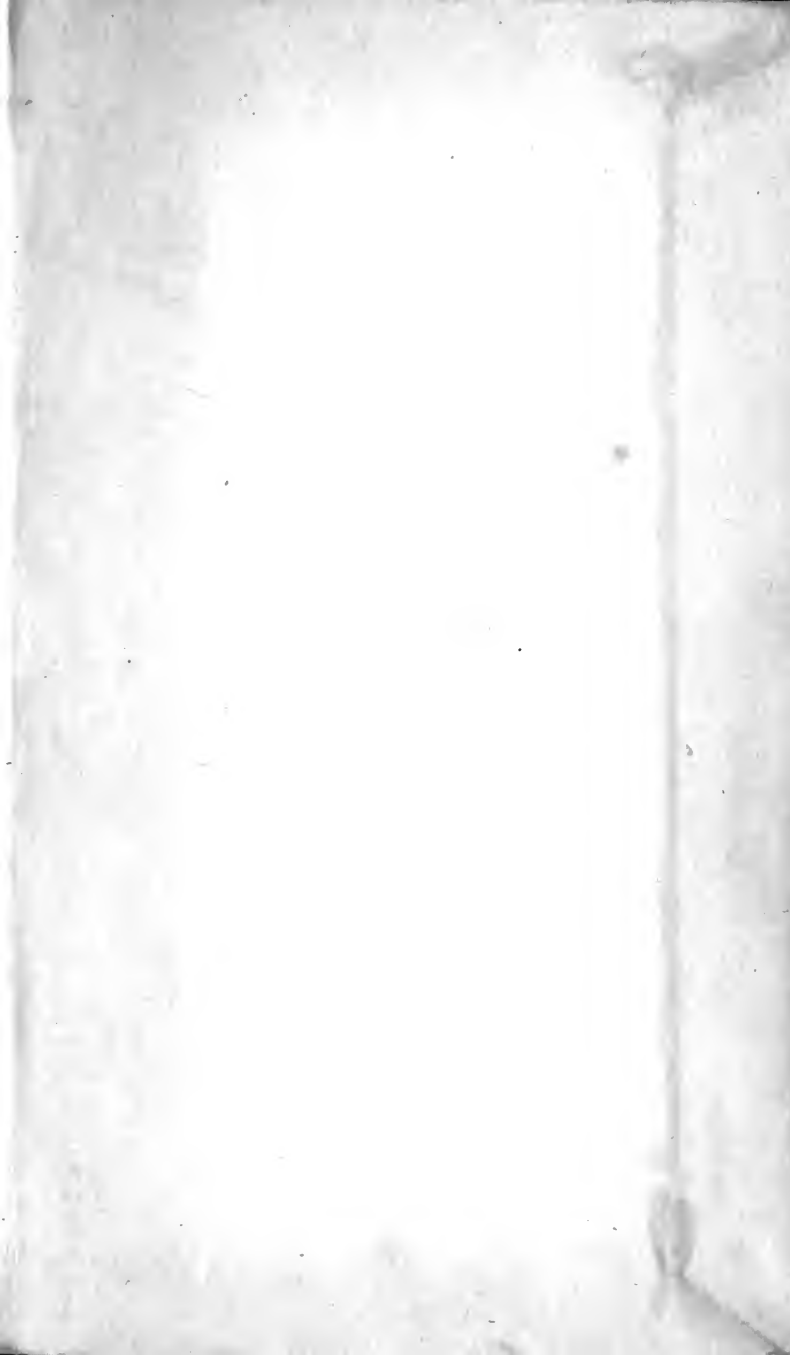
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